

THE
CALCUTTA REVIEW.

VOLUME LX.

1875.

No man who hath tasted learning but will confess the many ways of profiting by those who, not contented with stale receipts, are able to manage and set forth new positions to the world: and, were they but as the dust and cinders of our feet, so long as in that notion they may yet serve to polish and brighten the armoury of truth, even for that respect they were not utterly to be cast away.—MILTON.

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THE CALCUTTA REVIEW.

NO. CXIX.

ART. I.—THE INDIAN CHRISTIAN MARRIAGE ACT, 1872.

“NO act which can, in the ordinary use of language, be described as remotely resembling persecution, can be laid to the charge of the Government of India. The most solemn pledges to maintain complete impartiality between different religious persuasions have been given on the most solemn occasions, and they have been observed with the most scrupulous fidelity.”*

Such are the terms in which Mr. J. F. Stephen eulogizes the course of the Indian Government in reference to religious parties and questions, a course which, if accurately described, challenges the hearty endorsement of every friend of human progress. That everything resembling religious persecution is detrimental, not only to religious, but to every other form of mental progress, is a fact indelibly stamped on the pages of history, and admitted even by Dr. Newman, one of the latest apologists for such persecution,† in the frank avowal—“It is said, and truly, that the Church of Rome possessed no great mind in the whole period of persecution,” &c.‡

But in India,—a land teeming with conflicting religions, tenaciously held by vast multitudes, bound together by the venerated associations of countless generations, of holy places and holy days, sustaining, and in turn sustained by, multitudes of priests and teachers, by literature, legend and song, by the fanaticism of many, and the force of custom among all,—any marked interference of the Government with these ancient religious beliefs might kindle a flame of excitement and resistance, such as neither dynastic change, nor foreign rule, tyranny by the zemindar, nor pressure by the tax-gatherer, has been able to arouse. And face to face with the multiplied sects of Hinduism and the

* Liberty, Equality, and Fraternity, J. F. Stephen. *Friend of India*, July 24th, 1873.

† Newman's *History of my Reli-*

gious Convictions, p. 47.

‡ Newman's *History of my Religious Convictions*, p. 265.

ignorant fanaticism of the multitudes whose ancestors were forcibly converted to Islam during the rule of the Mahomedan invaders, we have hundreds of Christian ministers and missionaries, men of various lands, languages, and culture, led hither, not by hopes of preferment and pension, but by their zeal for a common object—the extension of the kingdom of Christ: towards these gallant volunteers in the army of Christ and humanity, consecrated to their work by ordination from their respective Churches, and hence authorized representatives of the phase of Christian truth and life which they deem best and fittest, but merging those common differences, to a large extent, in presence of the common enemy, the English rulers of India are in honor and duty bound, as possessors of a common faith, “to maintain complete impartiality between different religious persuasions.”

The Indian Government has reached at a bound, from the vantage ground of political danger and necessity, the “platform” of civil and religious liberty, the goal toward which the people of England and Europe are still painfully toiling; for there the battle for civil and religious liberty and equality has been, and still is, an up-hill and bitter struggle against heaped-up precedents, fossilized relics of ages of ignorance, superstition, and barbarism, against privileged classes and “vested interests,” against every subterfuge and obstacle which human selfishness could, or can, oppose to human progress toward truth, justice, and right. May it not then conduce to the public welfare, in the firmer establishment of the Indian Government on that platform, if we examine how far Mr. Stephen’s words above quoted, and his work in “The Indian Christian Marriage Act, 1872,” accord with each other? For, taking Mr. Stephen and his legislative successors at his own estimate—“To govern impartially on these broad principles is to govern justly; and I believe that not only justice itself, but that the honest attempt and desire to be just, is understood and acknowledged in every part of the world alike”—we must believe that they only ask to have the defects in their work clearly pointed out to them, in order to at once set about remedying the defects, and removing the grievances complained of.

Act XV. of 1872 is described as “An Act to consolidate and amend the law relating to the solemnization in India of the marriages of Christians.” The word “amend” looks back to Act V. of 1865, the preamble of which—“It is expedient to provide *further* for the solemnization of marriages in India,” &c.—suggests the existence of its predecessor, Act XXV. of 1864, which, possessing exactly the same preamble, again points in turn to Act V. of 1852,

* Debate on “Marriage Act Amendment Bill,” *Friend of India*, January 25th, 1872.

the first Indian Marriage Act, entitled, "An Act for giving effect to the provisions of an Act of Parliament passed in the fifteenth year of Her present Majesty, entitled, "An Act for Marriages in India."

Comparing Act V. of 1852 with Act XV. of 1872, we notice, first, a change in the title; that of the former is general, that of the latter, specific—"The solemnization of marriages in India;"—another illustration of the fact that change is not always improvement. For "the solemnization of marriages" at once suggests "the Book of Common Prayer," and the sacramental notion of marriage held for ages, and indeed still held, by the dominant "priesthood" in Europe. But in thus apparently assuming this sacramental notion of marriage, the governmental claim to prescribe as to the solemnization of marriages to-day, may be followed to-morrow by a claim to legislate on the "solemnization" of baptism, ordination, the eucharist, circumcision, or any other religious rite or ceremony, Christian, Hindoo, or Mahomedan. It may be said that such a thing is unlikely, but more unlikely things have occurred; and hence the precedent is as objectionable as it is needless. For we look in vain through the Marriage Acts of 1864, 1865, or 1872, which have for their professed object "the solemnization of marriage," for any more explicit statement of any act or form of "solemnization" than in Act V. of 1852, or the Act of Parliament on which that Act is based. They indeed state that "marriages may be solemnized by any person who has received episcopal ordination, or by any clergyman of the Church of Scotland, provided that the marriage be solemnized according to the rules, rites, ceremonies, and customs of the Church of which he is a minister;" but they attempt no definition of these, or any, "religious rules, rites, ceremonies, and customs."

Besides, this change in the title of the Act misrepresents its scope and object, which are clearly defined in—

(1) Statutes XIV. and XV. Vict., Cap. 40, Section 20—"It shall be lawful for the Governor-General of India in Council from time to time, by laws and regulations (not inconsistent with the provisions of this Act) to provide for inspection and publication of notices of marriage given under this Act; for the custody and protection from injury of marriage register books; for appeals from and references in case of doubt by the Marriage Registrars in relation to marriages forbidden or protests entered under this Act; for fixing the hours between which marriages may be solemnized under this Act; for appointing the officers to whom certificates are to be transmitted by the Marriage Registrars; and generally for giving effect to the provisions of this Act.

21. " provided that it shall be lawful for the Governor-General of India in Council, from time to time, by laws and regulations

to be made as aforesaid, to provide for the registration of any marriages solemnized in India by persons in holy orders, or of any marriages solemnized then under the provisions of the said Act of the 58th year of King George the Third, Chapter 84, or of any other marriages then solemnized, of which it may appear to the said Governor-General in Council desirable that evidence should be transmitted to England, and to provide for the care and custody of the registers of such marriages, and for the transmission of certificates thereof, to the Secretaries of the Governments of the respective Presidencies or to other officers, and for their sending the same to the Secretary of the East India Company, for the purpose of being delivered to the Registrar-General of Births, Deaths, and Marriages in England, and also to provide for the authentication of such certificates."

(2) The preamble of Act V. of 1852 (passed in accordance with the Act of Parliament just quoted) defining its nature and scope, simply gives, verbatim, Section 20 given above. Not a word is said therein about *solemnization* of any thing or by any body, but merely of *registration*.

(3) Section 81, Act XV., of 1872 says—"The Secretary to the Local Government and the officers appointed under Section 56 shall send the same certificates, signed by them respectively, to the Secretary of the Government of India in the Home Department, for the purpose of being forwarded to the Secretary of State for India, and delivered to the Registrar-General of Births, Deaths, and Marriages."

(4) Section 7, Chap. III, of "Rules for the submission of Ecclesiastical Returns," issued by the Government in 1871, states—"In addition to the quarterly marriage returns required under Act V. of 1865, the Government requires the submission, for statistical and other purposes, quarterly returns of baptisms, marriages, and burials of European Christians, i.e., of all Christians of European birth or descent, or of mixed European and Native descent."

Thus, while these successive Acts and rules nowhere prescribe or define any solemnity, rite, or ceremony, they repeatedly affirm and imply that their proximate object is "to provide for the *registration* of marriages solemnized in India," the *final* object being the "transmission of the certificates thereof to the Registrar-General of Births, Deaths, and Marriages" in England.

We would, therefore, urge that at the next manipulation of "the Indian Christian Marriage Act" the full title thereof be—"An Act to consolidate and amend the law relating to the *registration* in India of the marriages of Christians," instead of the present misnomer, which misrepresents the nature and purpose of the Act, exceeds the powers granted by the Act of Parliament on which this legislation is based, and merely serves as a precedent which an ultramontane element in the Government may some day use to

inaugurate a reactionary policy directly opposed to those broad principles of justice, and "complete impartiality between different religious persuasions" to which, Mr. Stephen says, the Government of India is solemnly pledged.

Sections 4 and 5 of Act XV. of 1872 are as follow:—

4. "Every marriage between persons, one or both of whom is a Christian or Christians, shall be solemnized in accordance with the provisions of the next following section, and any such marriage solemnized otherwise than in accordance with such provisions shall be void.

5. "Marriages may be solemnized in India—

(1) by any person who has received Episcopal ordination, provided that the marriage be solemnized according to the rules, rites, ceremonies, and customs of the Church of which he is a minister;

(2) by any clergyman of the Church of Scotland, provided that the marriage be solemnized according to the rules, rites, ceremonies, and customs of the Church of Scotland;

(3) by any minister of religion licensed under this Act to solemnize marriages;

(4) by, or in presence of, a Marriage Registrar appointed under this Act;

(5) by any person licensed under this Act to grant certificates of marriage between Native Christians."

We have thus provided for us an elaborate classification of "ministers of religion,"—1st, those who have received Episcopal ordination; 2nd, those who have not: these again are sub-divided into (1) ministers of the Church of Scotland, (2) ministers of religion licensed under this Act, and (3) ministers of religion *not* licensed. The first section in the two classes is composed of those who by reason, or on account, of their ordination are recognized as possessing sufficient authority in themselves to "solemnize" a marriage. Episcopal ordination and Presbyterian ordination *in the Church of Scotland* are thus considered equivalents in virtue and authority; but all other forms thereof, Presbyterian, Methodist, Baptist, Lutheran, &c. &c., are regarded as worthless, unless the Government of India, in the plenitude of its grace, grant to some or any of these *half* ordained "ministers of religion," its "license," which will, for most of the interests and purposes of the Act (not all), render their ordination equal to Episcopal or first class Presbyterian ordination. But on what principle the Indian Government decides that ordination in the Church of Scotland, one small section of the great Presbyterian body, is first class, and that by all the rest of the body second class, we are left to conjecture as best we may.

We have thus a series of theological equations provided for our study: (1) Lutheran, Presbyterian, Baptist, &c., ordination +

"license under this Act" = (2) Presbyterian ordination in the Church of Scotland = (3) Episcopal ordination. But should any "minister of religion," unable to perceive the relative value of the terms employed in the first equation, read it thus: Lutheran, Presbyterian, Baptist, &c., ordination = Presbyterian ordination in the Church of Scotland, or Episcopal ordination, an extended course of theological instruction is provided for him in Section 68,— "Whoever, not being authorized under this Act to solemnize a marriage in the absence of a Marriage Registrar of the District in which such marriage is solemnized, knowingly solemnizes a marriage between persons one or both of whom is, or are, a Christian or Christians, shall be punished with imprisonment, which may extend to ten years, or (in lieu of a sentence of imprisonment for seven years or upwards) with transportation for a term of not less than seven years and not exceeding ten; or if the offender be a European or American, with penal servitude according to the provisions of Act XXIV. of 1855 (to substitute penal servitude for the punishment of transportation in respect of European and American convicts, &c.), and shall also be liable to fine."

Ample facilities will doubtless be afforded, amid the solitudes and convict gangs of the Andaman Islands, to such ill-educated theologians to study thoroughly the infinite difference between Episcopal ordination and that by second class Presbyterians, Lutherans, Wesleyans, &c.; and should he survive the course of study prescribed by the Act (which is doubtful), he will return to his duties as a "minister of religion," a wiser, though a sadder man, deeply impressed with the awful sanctity of Episcopal ordination, and the vanity of all other forms thereof.

It has lately been urged upon the different mission societies in England and America by the Calcutta Missionary Conference, that they should unite in sending out, alternately from England and America, two of their ablest ministers, irrespective of denominational questions, who should make a seven months' tour of the Indian cities, and by their presence and labours stir up the zeal of the Indian churches. Let us now imagine Dr. Begg or Dr. Duff of Scotland, Dr. Punshon or Dr. Landels of England, or Dr. Cuyler or Dr. Talmadge of America, responding to this call. On the occasion of some great meeting in the Scotch Kirk or elsewhere, one of them is asked to solemnize the marriage of some young couple in place of, say, the absent Scotch minister; and as he had often done so at home, by virtue of his ordination, he complies with pleasure.

The ceremony is duly solemnized according to the rules, rites, ceremonies, and customs, say, of the Church of Scotland, the congregation disperse, the happy couple go off to the bridal feast amid general congratulation — to learn next day that

they are not married at all, but merely living in a state of legal fornication, and that the Doctor, in publicly solemnizing their marriage, had committed a felony, and is now under arrest, with the certain prospect of ending his Indian tour by an enforced sojourn of ten years at the Andamans!

Let it not be said that such a thing is impossible. We are told that a well-known Presbyterian minister in Calcutta was once asked to perform the ceremony of marriage for a couple of friends, but, being "unlicensed," and there not being time to apply for the "ticket-of-leave" from the Government, he asked a high official whether he would really incur any risk by solemnizing the marriage without a license, as did the ministers of the Anglican and Romish Churches. The reply was, that while no honorable man would, under the circumstances, think of making any charge against him, yet should any cantankerous person choose to make a noise about it, the Government would be obliged to prosecute; and, so far as he saw, there could be no escape from the threatened penalties of fine, imprisonment, or transportation. Here, then, is a brilliant illustration of "complete impartiality between different religious persuasions." A law is passed, making the public and *bond fide* solemnization of a religious rite by the ministers of certain excepted "persuasions" a felony,—a law that no man of honour would set in motion, though any one might use it as a weapon to inflict irreparable harm on some minister of religion, and lasting injury on the interests of society and religion. That such cantankerous spirits exist, none will deny who see the reckless disregard of law and order exhibited of late by the exponents of so-called "Church principles," who refuse to read the prayers "for the High Court of Parliament," which by law and religion they are bound to do, and tell their Bishops (vide *Church Times*) that "those of them who are held in the highest regard are not the tools of a party, nor hunters after safeness and popularity, far less the toadies of an irreligious and Non-conformist Court."

Leaving the ill-educated Doctor to resume his theological studies in the Calcutta jail, we turn back to the bride and bridegroom of a day, and enquire—on what ground their marriage, so performed, can be said to "*be void*," as is alleged in Section 4 of the Act. For the marriage took place *in facie ecclesiae*, with the full consent of all the parties concerned, in accordance with the rites and ceremonies of the Church in which it was performed, by a regularly ordained Presbyterian, Baptist, or Lutheran minister, was duly "registered" and "witnessed," and after due notice given; yet it is affirmed to be null and "void," on the ground that the ordination of the minister of religion who solemnized the marriage was imperfect, as compared with ordination by a bishop or by a

Presbytery of the Church of Scotland, albeit his ordination may have been *exactly the same* in manner and degree as that practised in the latter Church, which is pronounced by the Government to be first class ordination!

How far such legislation agrees with the broad principles of justice, and the most solemn pledges to maintain *complete impartiality* between different religious persuasions, needs little penetration or legal lore to discover. For the marriage relation is independent of all questions of creed, sect, or religion, and depends no more on the validity or form of ordaining Christian ministers than does birth or death. People "marry and are given in marriage," are born and die, whether they or their relations, &c., believe in one or many gods, whether they profess this, that, or no religion. The marriage relation lies at the basis of social existence, and to make its validity depend on ordination by this or the other Christian sect, is to cast to the winds the solemn pledges above-mentioned, and to re-affirm the retrograde edict of the Council of Trent, "that after that date all marriages not contracted in presence of a priest and two or three witnesses shall be null and void."

For, according to Roman law, the basis alike of the common and canon law of Christendom, marriage was purely a civil contract. Among the early barbarian codes, no mention is made of this ceremony, and in the history of Gregory of Tours, marriage is treated as a civil contract. Blackstone observes, the intervention of a priest to solemnize this contract is merely *juris positivi*, not "*juris naturalis aut divini*."*

Pope Innocent III. first ordered the celebration of marriage in the Church, before which it was totally a civil contract. And in the times of the Commonwealth, all marriages were performed by justices of the peace, and after the Restoration these marriages were declared valid without any fresh solemnization.†

In Scotland, a public or regular marriage may be celebrated by any minister after the publication of banns; but even without this public ceremony, the deliberate interchange of matrimonial consent by words *de presenti*, the promise of marriage followed by consummation, at least when followed by an action of declarator in the Court of Session, or the living-together as reputed man and wife, though termed clandestine, or irregular marriages, yet, if the matrimonial consent was seriously and deliberately interposed, are equally effectual with regular marriages; though they expose all concerned in them to certain statutory penalties, which, however, are seldom, if ever, inflicted in modern times.‡

* Lord Magkenzie on Roman Law, 3rd Ed., p. 104.

† Lord Mackenzie on Roman Law, 3rd Ed., p. 111, and *Cornhill Magazine*, vol. 16, p. 436.

‡ Broom's Commentaries on the laws of England, p. 529.

In France, the decree of the Council of Trent above alluded to was denounced as a priestly usurpation, and never allowed to have had force. After the Revolution of 1793, and under the Code Napoleon, marriage was declared to be a civil contract, which the law separates entirely from the sacrament of marriage, leaving the laws of the Church and the nuptial benediction binding only on the consciences of the faithful.*

Germany and Austria, too, following in the wake of France, in spite of the anathemas of the Vatican, have restored the ancient legislation by their civil marriage laws.

In most of the United States of America, a marriage is valid, provided it takes place after the usual publication of banns, or previous registration of the intention of marriage in the office of the town or county clerk, with consent of the parents in the case of minors, in the presence, and with consent of, a magistrate, or any stated or ordained minister of religion.†

Thus the almost universal consensus of opinion throughout Christendom, and, indeed, throughout all countries and ages, so far from insisting on peculiar views or forms of ordination as the basis of a valid marriage, tends to separate it from all connection with ordination, clerical intervention, or religious ceremonial, putting an end to a priestly usurpation of the dark ages.

Besides, the Act itself, by affirming the validity of marriages solemnized by Marriage Registrars, with no other form than the interchange of matrimonial consent in the presence of witnesses, implies the non-necessity of any ordination whatever in the person officiating, and hence stultifies itself by laying down these invidious distinctions in the ordination of ministers of different religious persuasions.

We think it has now been clearly shown that neither the absence of the Registrar at the time of the solemnization of marriage by any ordained minister of religion, nor any alleged insufficiency in that ordination, provided it was performed in accordance with the rules, rites, and customs of the Church of which he is a minister, should, either in law or justice, make "void" any marriage between persons, one or both of whom is or are a Christian or Christians, in which all the other requirements of the law for the registration of marriage, notice or banns, registration, witnesses, consent of parents, &c., have been complied with; and hence, in the name of these solemn pledges to maintain complete impartiality, &c., of which Mr. Stephen speaks so strongly, we would urge that Section 5 of Act XV. of 1872 be amended thus:

* Kent's Commentaries, p. 59.

† Kent's Commentaries on American Law.

5. "Marriages may be solemnized in India—
- (1) by any regularly ordained minister of religion, provided that the marriage be solemnized according to the rules, rites, ceremonies, and customs of the Church of which he is a minister;
 - (2) by, or in the presence of, any Marriage Registrar appointed under this Act."

Section 12 should read, "whenever a marriage is intended to be solemnized by any ordained minister of religion."

Section 68 will then be aimed, not as now, as a brand of social, religious, and political degradation, against the Non-conformist clergy, but against any one who, with evil intent, "falsely personates" a regularly ordained Christian minister of religion, like in scope and purpose to Section 170, Indian Penal Code, against "personating a public servant."

Let us now return to the good doctor whom we left in jail, ruminating on the crime of publicly performing a religious ceremony by virtue of his Presbyterian or Congregationalist ordination, fondly imagining that Presbyterian ordination, with its appertaining powers, duties, &c., is the same in India as in Scotland, America, &c. The near prospect of the Andamans sharpens his mental vision. He sees now that the sea-air on the voyage out, or the Indian air on landing, has vitiated his ordination; still he and every one else is greatly puzzled to account for the fact that these meteorological influences have had no effect on exactly the same form of ordination in the Church of Scotland, while they have a powerfully strengthening influence, comparatively speaking, on Anglican and Roman ordination. It hardly needs the heaps of letters and the levées of sympathizing friends crowding daily to see him, to assure him that he has right on his side; the old covenanter blood is aroused, the hallowed memories of the long struggle for civil and religious liberty that has made sacred many a glen and hillside in "Auld Scotia" crowd around and beckon him on. The regrets of honourable officials, the whispers of *nolle prosequi*, are set aside; and taking his stand on his right as a free citizen and subject of the Empire, he demands that cause be shown why he, and hundreds of ordained ministers with him, should be deprived of the rights and privileges conferred on them by ordination equally with "ministers of religion" of the Roman and Anglican Churches; why he and they should be treated as felons *in posse*, and menaced with fine, imprisonment, and transportation, if they dare to exercise the right of publicly solemnizing the marriage ceremony between two of their co-religionists without let or license from Government,—a right exercised unquestioned by Romish, Anglican, and Hindoo "priests," Mahomedan moulvies, and aboriginal sorcerers.

Forty years ago, none save a few bigoted "priests" and priestlings questioned the right of Non-conformist missionaries to solemnize marriages between their converts and fellow-believers; and in many a mission, old registers of marriages and burials are found, relics of "the days before the flood" of legislation on Christian marriages in India.

Why were they deprived of this right—what rebellion or conspiracy against "the powers that be" had they been guilty of? The only explanation (reply it is not) is found in the words of the then Bishop of Calcutta, who expressed his fears, "if a person, calling himself a dissenting minister, is now for the first time, since England was a Christian nation, to stand in the place of the priest in holy orders, with the authority of a Divine commission, derived through successive consecrations and ordinations from the Apostolic ages."*

Poor "priest"! His first thought is for his endangered "priestcraft," his next for English barbaric precedents; but he has no thought for Christ and his Kingdom, for liberty, truth, and humanity! We are thus compelled, unwillingly, to conclude that our legislators, in their laudable endeavours to widen the basis of English law in India by legalizing Non-conformist marriages, were then, and since, overborne by "priestly" intolerance and superstition.

But since that time a new state of things has arisen. The Honourable East India Company, with its traditional policy of hostility to "interlopers" of every kind—civil, military and religious, has passed away, and Queen Victoria, not John Kumpany, is Ruler of Hindostan. The proclamation which inaugurated the new reign, the Magna Charta of Indian liberties, says,—“Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and desire to impose our religious convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in any wise favoured, none molested or disquieted, by reason of their religious faith and observances, but that all shall alike enjoy the equal impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.”

Taking his stand, therefore, on the Imperial Proclamation, the Doctor, with his friends and defenders, regards the Act as an infringement of the rights solemnly guaranteed to him and to all by that document, and demands the grounds on which, in defiance thereof, ministers of religion ordained in the Free Church of Scot-

* *Indian Evangelical Review*, July 1874, p. 5.

land or other Presbyterian Churches, in the Baptist, Lutheran, and other Churches, are treated in a way altogether different from that which they would experience were they to receive, or had they received, ordination in the Roman, Anglican, Armenian, &c., Churches, or in the Presbyterian Church of Scotland? He denies that the public *bond fide* observance of a religious rite can be construed as a crime, either in reason, law, or justice. The obscurest Hindoo village priest or Mahomedan moulvie, the most illiterate Goa or Armenian priest, or the bitterest hater of Protestant institutions among the Jesuit priests in India, may solemnize marriages between their co-religionists without let or license from Government; and since no reason has been, or can be, shown why the Non-conformist clergy should be deprived of this universal right, they cannot be held to be deprived thereof by the blunder of the framers of Act XV. of 1872.

For the questions involving differences of opinion about ordination go far deeper than those respecting the rites and ceremonies of marriage, and hence assume more nearly the character of religious beliefs and rival creeds. The Romanist denies the validity of the ordination given by any Church which does not own allegiance to the Pope, affirming that "he who listens not to him, declares himself as no longer appertaining to the Church, no longer making part of Christ's flock, and hence as no longer having a right to the kingdom of heaven."* The Anglican, copying that example of mediæval bigotry, thinks that he has fallen on degenerate days, "if a person calling himself a dissenting minister is now for the first time, since England was a Christian nation, to stand in place of the priest in holy orders, with the authority of a Divine commission, derived through successive consecrations and ordinations from Apostolic ages." The Presbyterian, Baptist, &c., holds ordination by any recognized body of Christians as equally valid, provided the subject thereof manifest the work of the Spirit within him by holy life and labours.

Yet each of these communities recognize and practice, in the way that seems best to them, the custom of ordination, i.e., the public setting apart of persons to the special work of the Christian ministry, who shall teach, ordain, administer the sacraments, &c., in the Church or community thus recognizing them. The *form*, indeed, differs,—the *thing* is the same in all. But the broad principles of justice, the Proclamation of 1858, and its "solemn pledges to maintain complete impartiality between different religions" utterly preclude the Government of India from assuming, even by implication, that this form of ordination is right, and that wrong;

* Dr. Pusey's *Eirēnicon*, p. 304, footnote.

that this body of Christians is orthodox, and that heterodox; by thus markedly "favouring" those who, wrapping themselves in priestly pride, set at defiance Scripture, reason, and fact by assuming that they alone possess a Christian ministry and the gift of the Spirit of God.

Should the Government, rejecting this defence and protest, persist in inflicting the punishment, and send this distinguished English, Scotch, or American minister to the Andamans, ostensibly for the *bond fide* performance of a religious rite forbidden to him by Indian law, really for a difference of opinion in reference to ordination and Church government, we may well imagine the whirlwind of excitement that, beginning in Calcutta, and spreading over India, growing in volume as it reached England, would be caught up by city after city, and, penetrating to the remotest glens and hamlets of Scotland and Ulster, would set the land aflame. If he were an American, it would burst out in mass-meetings, of not the most pacific character, in the busy cities along the seaboard; the puritan spirit of New England would speak out again with its ancient vehemence at being thus brought face to face with Prelacy, its ancient foe; that cry would roll back in ten-fold volume from the Great West beyond, while across the Atlantic it would be echoed back by the general execrations of the Liberals in Germany and Europe. No ministry, backed by the greatest majority ever known, would stand against it a month; while the only allies of the Indian Government in such case would be the ultramontane party in Germany, Italy, France, England, and Ireland, and the savage Carlists of Northern Spain, who would all hail with "glorias" innumerable this appearance of the Indian Government as the last great champion of mediæval bigotry and superstition.

But not for long. Borne on the wave of the popular indignation, and reflecting it in tone, the Royal mandate would come, reiterating the terms of the Proclamation of 1858, demanding and ordering that "*none be in any wise favoured, none molested or disquieted by reason of their religious faith or observances*;" that the individual so unjustly treated be released and compensated as far as possible, the obnoxious law amended, and that, for the future, "the most solemn pledges to maintain complete impartiality between different religious persuasions, given by the Government on the most solemn occasions," be "observed with the most scrupulous fidelity."

Such, we feel sure, would be the outcome of any such struggle as that just depicted, should the Government require to be thus forcibly reminded of its pledges; but we feel equally sure that such a struggle will be averted by the Government gracefully yielding the points at issue rather than risk such a calamity, for a calamity

it would most assuredly be, should the idea pervade India that the Government had broken its pledges as to complete religious neutrality, &c., even in regard to its own co-religionists, and hence that it might still less scruple to disregard them, when a favorable opportunity presented itself, in reference to Hindoos and Mahomedans. Let us then turn again to the Act, and show yet further its need of amendment.

Section 10 states that "every marriage under this Act shall be solemnized between the hours of six in the morning and seven in the evening. *Provided* that nothing in this section shall apply to (1) a clergyman of the Church of England solemnizing a marriage under a special license under the hand and seal of the Anglican Bishop of the Diocese, or his commissary; or (2) a clergyman of the Church of Rome solemnizing a marriage when he has received a general or special license in that behalf from the Roman Catholic Bishop of the Diocese or Vicariate in which such marriage is so solemnized, or from such person as the same Bishop has authorized to grant such license."

And Section 69 states that "whoever knowingly and wilfully solemnizes a marriage between persons, one or both of whom is or are a Christian or Christians, at any time other than between the hours of six in the morning and seven in the evening, or in the absence of at least two credible witnesses other than the person solemnizing the marriage, shall be punished with imprisonment for a term which may extend to three years, and shall also be liable to fine."

"This section does not apply to marriages solemnized under special licenses granted by the Anglican Bishop of the Diocese, or by his commissary, nor to marriages performed between the hours of seven in the evening and six in the morning by a clergyman of the Church of Rome, when he has received the general or special license in that behalf mentioned in Section 10."

Reading Mr. Stephen's words in the light of these sections, we learn that the "most complete impartiality," &c., implies the granting to Hindoos, Mahomedans, and Christians of the Anglican and Romish Churches permission to solemnize marriages, under certain conditions, at any time of the day or night that may be convenient to them; but this right or privilege is denied to all other Christian sects, and should they presume to consider themselves entitled to equal rights and privileges with Anglicans and Romanists, and act upon that idea, they "shall be punished with imprisonment which may extend to three years, and shall also be liable to fine."

Now, we see no good reason why all marriages may not take place within the hours prescribed; but the question here is—why should the above exceptional privilege be granted to Anglicans and Romanists, and denied to Christians of all other "persuasions"?

Are Lutherans, Presbyterians, Wesleyans, &c., so much more given to immorality, &c., than Anglicans, Romanists, Hindoos, and Mahomedans, as to require these "penal laws" to keep them in order on the subject of marriage? The only explanation to be gathered from the Act itself is that they have no "Bishops," "Commissaries," "Vicariates," &c., and hence cannot expect equal rights with those indulging in these expensive luxuries.

Again, Section 70 enacts that "Any minister of religion licensed to solemnize marriages under this Act solemnizing without notice, or within fourteen days after notice, marriage with a minor, shall be punished with imprisonment for a term which may extend to three years, and shall also be liable to fine"; while Section 73 says that "whoever being authorized under this Act to solemnize a marriage (*other than the clergy of the Churches of England, Scotland, and Rome*) shall issue certificate, or solemnize without notice, or after expiry of certificate, or issues certificate for, or solemnizes marriage with a minor within fourteen days after notice, or issues certificate or solemnizes marriage authorizedly forbidden, shall be punished with imprisonment which may extend to four years, and shall also be liable to fine.

Here, then, are two sections denouncing, the one three, the other four years' imprisonment, and fine against *exactly the same* crime and misdemeanour, from the penalties of which, *even when amenable to them*, the clergy of the Churches of England, Scotland, and Rome are specially exempted. If the penalties of Section 70 be sufficient, what need of the increased term in Section 73? Or is it intended to inflict *both* penalties on the offender, and if so, why not at once have said *seven* years?

On what ground the Anglican and Romish clergy are thus markedly "favored" and exempted from the operation of this law, we are utterly at a loss to conjecture. If the regulations, obedience to which is here enforced under threat of fine and imprisonment, be for the good of the community, why should they not be imposed on all the Christian clergy alike? If not, why should they be imposed on any? Will it be said that the possession of "Church principles" insures the accurate performance of their duties by the "favored" clergy, while the standing menace of fine and imprisonment is needed to impart loyalty and common sense to the clergy of other "religious persuasions"? A glance at the Ritualist vagaries now disturbing England is a sufficient reply. Will it be said that the rules, rites, and customs of these Churches ensure due attention to the regulations imposed on the clergy of other sects in default of similar rules and customs among them? But no rule, rite or custom of the Anglican, Scotch, or Romish Church forbids the marriage of minors, or requires their clergy to ascertain all the antecedent circumstances of those

applying for marriage at their hands. The Anglican "banns" contain the general exhortation—"If any of you know cause or just impediment why these two persons should not be joined together in holy matrimony, ye are to declare it"—but it would be absurd to construe this as forbidding the marriage of minors, &c.; the Scotch and Romish Churches do even less than this, if it be possible. Nor does any rule, rite, or custom in the Lutheran Presbyterian, Baptist, &c. Churches forbid their clergy to give as much publicity to each marriage as if it occurred in any Anglican, Scotch or Romish Church. The implied assumption that "Episcopal ordination" endows the Roman and Anglican clergy with supernatural sense and discretion, the lack of which, in clergy otherwise ordained, must be supplied by "license," "penal laws," fine, imprisonment, and transportation, hardly accords with the following statement in the *Friend of India*, May 7th, 1874—"Recent irregular marriages have drawn forth from the Registrar of the Diocese of Calcutta a circular which begins thus: 'As several marriages have of late been solemnized by clergymen which should not have been performed, and which would never have taken place, if proper inquiries had been made, or due precautions taken, the Lord Bishop desires me to state that one of the parties to be married should reside in the station or district for four days immediately preceding the granting a license. Those four days will give the Surrogate some little time to make due enquiries as to whether there is any lawful hindrance to the marriage, and when either or both of the parties is, or are, a minor or minors, or in case another person joins in the affidavit on behalf of a person not present, whether the consent required by law has been obtained, or that there is no person resident in India having authority to give such consent, &c. &c.'"

Commenting on this statement, the *Indo-European Correspondence** says, it knows of more than one case where parties who have been refused marriage by priests, for reasons equally binding on Protestant and Roman Catholic, have been married in the Church of England." In the face of these and similar statements which might be gathered, made by acknowledged representatives of the "favored" Churches, we may well ask why were these offenders exempted from punishment for their acknowledged misdemeanours, and why do not the four or five hundred† ordained clergy, Lutheran, Presbyterian, Baptist, &c. &c., now under the "ban" of this law, perceive the blessed effects of "Episcopal ordination" so forcibly set forth hereby, and become entitled to like "benefit of clergy"? Why persist in ignoring

* *Friend of India*, May 14th, 1874.

† Statistical Tables of Protestant Missions for 1871, B. M. Press, 1873.

the wonderful virtues flowing from the touch of a Bishop's hands, conveying complete immunity from the "penal laws" under which they now lie?

But since their conversion to Episcopacy is, in these democratic days, more unlikely than ever, is it worth while for the Government of India to ignore or violate its pledges for the sake of specially favouring those who are Episcopalians? By all means let them have as many bishops and priests as they care to support, we only ask that those who regard these functionaries as obsolete or useless, should neither be compelled to support them, nor be placed under pains and penalties, fines and imprisonment, because they refuse to believe in them. In common justice, we ask that the Government of India "observe with the most scrupulous fidelity its most solemn pledges to maintain complete impartiality between different religious persuasions."

In addition therefore to the amendments already suggested, we would add—

1. That Section 10 of the Act be changed to—"Every marriage under this Act shall be solemnized between the hours of six in the morning and seven in the evening; *unless* a special license, dispensing with this regulation for good and sufficient reasons in any particular case, be procured by the minister of religion, or the Marriage Registrar solemnizing the same, from the Senior Marriage Registrar of the District in which such marriage is solemnized."

This form of the enactment would have the additional public advantage, that the Senior Marriage Registrar, being a resident of the district, would be more likely to know the truth as to the circumstances, &c., of those applying for a special license to marry, than some bishop or commissary, 500 miles away.

2. In place of the latter clause of Section 69 let there be—"This section does not apply to marriages solemnized under the special license mentioned in Section 10."

3. In place of the inconsistencies and omissions of Sections 70 and 73, so markedly aimed at the Non-conformist, in favour of the Anglican and Romish clergy, we would suggest that the superfluous Section 70 be struck out, and the second, third, and fourth clauses of Section 73 (which directly violate the Royal pledges of 1858) be rescinded, so as to make the law applicable to all the clergy alike, instead of, as now, specially exempting the Anglican, Scotch, and Romish clergy from its penalties, even when guilty of transgressing the law.

Take, again, Section 82—"Fees shall be chargeable under this Act for receiving and publishing notices of marriages, issuing certificates of marriage by Marriage Registrars, and registering marriages by the same," &c. &c.

The amount of the fees is not specified in the Act itself, reminding one of the indefiniteness of Act V. of 1865 on this point; an indefiniteness so marked as to make it uncertain whether fees were to be charged on marriages under the Act or not. Some Registrars charged those demanded under Act V. of 1852, others charged none. Appeal to Magistrates and Commissioners was useless—they could not tell. Finally, a “Circular Order” came round prescribing those under Act V. of 1852:—

	Rs.
Notice of marriage	1
Publishing notice	2
Issuing certificate	5
Registering marriage	3
	—
Total	Rs. 11

May we not regard this hesitancy and studied indefiniteness about the fees to be paid by those married by a Registrar or a “minister of religion licensed to solemnize marriages,” as indicating the existence of an uneasy conscience somewhere in the constitution of the Government of India? For no one will pretend that this Rs. 11 is the actual cost of the notice papers, register books, &c., used in registering each marriage; it is therefore simply a tax on Christian marriages collected under the name of “fees.” Besides, the demand is exclusively limited to marriages solemnized by “Marriage Registrars” and “ministers licensed under this Act,” exempting those solemnized “by any person who has received episcopal ordination.”

Some time ago, the rumour that a marriage tax was about to be levied created great excitement among the inhabitants of another Presidency; but here is a marriage tax levied, not on the people at large, but exclusively on the professors of one religion; and not on all these either, but only on those who, unfortunately for themselves, prefer that their marriages shall be solemnized by their own ministers of religion, or by a Marriage Registrar rather than by any “priest,” Anglican, Romish, or Hindoo. The only tax we can liken it to is the Mahomedan *jizzia*, collected from those *kafirs* whom it was found impossible to convert, unprofitable to expatriate or exterminate,—a tax readily paid as the alternative of being “molested” for their religious belief, imprisoned and plundered, or incessantly knocked on the head.

We admit that the Non-conformist *kafirs* also cheerfully pay the tax in question, a cheerfulness due chiefly, doubtless, to the glamour of the approaching “honey-moon;” but though the cost of collecting this Rs. 11 tax be *nil*, we doubt whether all can be placed to the *credit* side of the account when balanced by unkept

pledges on the *debtor* side of the ledger. But whether it be a tax or not, cheerfully paid or otherwise, this much is clear—it is directly opposed to the injunctions of the Royal Proclamation referred to, 'that none be in any wise *favoured*, none *molested* or *disquieted*, by reason of their religious faith or observances, but that all shall alike enjoy the *equal, impartial*, protection of the law."

Will it be too much, then, to urge upon our legislators that they should either demand *registration* fees in all cases of marriage between persons, one or both of whom is, or are, a Christian or Christians, or—of none. Further, that "fidelity" to its "solemn pledges" demands of the Government of India that a marriage tax, for this is nothing else, be either levied on all religions alike, or on none. A law for the compulsory registration of *all* marriages, of whatever creed or race, charging the uniform fee of Re. 1 for each, would be beneficial to all, objected to by none; would be entirely free from the invidious character of the present Christian marriage tax, and far more profitable as a source of revenue. It would be an imperial measure aiming at the good of all, instead of the present levy of a tax on Non-conformist Christians as a consequence of their "religious belief."

In conclusion, we think it has been clearly shown that Mr. Stephen's assertion—that "No Act, which can in the ordinary use of language be described as remotely resembling persecution, can be laid to the charge of the Government of India. The most solemn pledges to maintain complete impartiality between different religious persuasions have been given on the most solemn occasions, and they have been observed with the most scrupulous fidelity,"—is manifestly incorrect, so long as Act XV. of 1872 remains unaltered; and since he was the chief framer of that Act, he either misunderstood, or for the time being ignored, those pledges and broad principles of justice which we have seen he extols so highly.

We are compelled mournfully to regard it as another illustration of Mr. J. S. Mill's words,*—"Wherever there is an ascendant class, a large portion of the morality of the country emanates from its class interests and its feelings of class superiority." Until, therefore, that Act is amended and re-constructed in accordance with the broad principles, the solemn pledges, and Royal Proclamation so frequently referred to in these pages, we must, in the name of public morality, justice, and right, protest against Mr. Stephen's misrepresentations, and ask that, in deference to truth and justice, he rescind the passage in question from the next edition of his book, or else append thereto the qualifying clause, by footnote

* Essay on Liberty.

20 *The Indian Christian Marriage Act, 1872.*

or otherwise "except as regards the present Indian Christian Marriage Act and the Christian Non-conformists in India."

But whether he does so or not, the Non-conformists, while continuing to exercise their right to demand equal civil and religious rights with, and for all, will go on loyal as ever to law, because loyal to Christ their only acknowledged head and law-giver; hostile as ever to priestcraft and superstition, wherever and however they may show themselves; hoping, praying, and working for the time when India, like other English colonies, shall firmly plant itself on the platform of civil and religious liberty and equality, and with "scrupulous fidelity maintain complete impartiality between different religious persuasions."

ART. II.—HISTORICAL SKETCHES.

PART I.—THE SIKHS IN THE UPPER DOAB.

CONSIDERING the almost romantic interest which everything connected with the history of our once formidable antagonists, the Sikhs, bears to the English reader, it is strange that little has ever been written, and still less is generally known about their numerous inroads into the country extending from the foot of the hills where stands the sanitarium of Mussooree, down to the fords of the Jumna opposite Delhi, and bounded on either side by that river and the Ganges (a tract now divided into the modern districts of Dehra Doon, Saharanpore, Mozuffernugger, and Meerut), towards the end of the last century and the beginning of the present. Some notices, it is true, are to be found in the standard histories, of Sikh irruptions as far as Delhi and even beyond the Ganges, but all such references are too brief to convey an adequate idea of the relations subsisting between the *sirdars* and the inhabitants of the Upper Doab during the decline and fall of the Moghul Empire. Yet there is no lack of materials for re-constructing the history of the troubled period of which it is my intention to re-call some of the more striking episodes. Those materials are, indeed, far from being so abundant as they were a few short years ago; oral tradition grows daily fainter as it comes in contact with an alien civilisation; while the progress of time, or the ignorant indifference of man himself, has caused the destruction of many of our most valuable official documents. Still much has been saved from the wreck, and he who runs may read the annals of the day in the local folk lore, the diaries and miscellaneous archives of the old families, and the musty, mutilated records of the Collector's office. The first source of information, though, of course, less accurate with regard to isolated facts, perhaps gives the most vivid notion of the past; and if he once feel assured that a confidential talk on general subjects is not an insidious introduction to a canting sermon about education, female infanticide, sanitation, &c., the village elder is always willing to entertain one with anecdotes of the stirring days when the hand that guided the plough was equally familiar with the handle of the *tulwar* and the shaft of the spear. Remarkable instances of longevity in a tract which, in spite of what philosophers skilled in the lore of Laputa may say to the contrary, produces races ranking among the most robust of our Indian peasantry, are, moreover, very common, and the writer has himself spoken to patriarchs who remembered George

Thomas—popularly called *Jeház Sáhib*, “the Skipper”—the only man, except Perron, whom the *Sikh Sak Log* feared under the Mahratta government. As to the events immediately succeeding Lord Lake’s campaign of 1803, they were lately fresh in the memory of many. On the whole, tradition may be generally depended upon exactly where we most need it, that is to say, from the date of Nujeeb u’-dowlah’s sudden elevation to power down to the year of the conquest. In the interval the people were either in a chronic state of rebellion or engaged in coping with the intruders from beyond the Jumna. They, therefore, took a direct interest in politics, a thing now no longer possible, and handed down their experiences from father to son with wonderful fidelity to the truth. Nor have their descendants any inducement to distort facts thus transmitted. Again, your Rájput, Goojur, or Ját of the better class (these are the three leading castes) is almost always a man of fair intelligence, possessing no slight understanding of the nature of historic evidence. He seldom fails to substantiate his story by pointing to localities where half-filled moats or ruined forts mark the scene of many a hard fight, bearing silent testimony to the truth of his tale; he will often fix the date of an event by indicating another bearing sequence to it, and not unfrequently will he refer his audience to documentary proof buried amid the litter of the *dufter*. But the most trustworthy authorities are, no doubt, the members of the older Mahommedan families, whose ancestors, most of them military colonists, some religious propagandists, were objects of inveterate hatred to the *sirdárs* and consequently the first to bear the brunt of their attacks, whereas the wild Ranghurs* and Goojurs often joined them. Among these are the Peerzádahs of Umbehtah and Behut, two old towns in Saharanpore, and the Sheikhs of Nanoutah in the same district; the Wurukzai Patháns of Jellalabad, the Afreedee Patháns of Loharee, and the Bárhá Seyuds, all residents of Mozuffernugger. I may add that where it is possible to test oral tradition by documentary evidence, the difference between them often proves to be so slight that it becomes a mere matter of opinion which of the two it is safer to rely upon. Even then where the latter fails us, the reader may follow me back to the last century with the assurance that his confidence will not be abused.

The first Sikh invasion, 1710 A.D.—The first Sikh irruption, an event cursorily noticed in the pages of Elphinstone, occurred in the fourth year of Bahader Sháh’s reign. Mahommedan intolerance had already converted the Sikhs from a community

* The word Ranghur means in convert to Mahommedanism, as has Saharanpore a Rájput of any sometimes been incorrectly asserted denomination, and not a Rájput

of harmless devotees into a confederacy of blood-thirsty warriors, who found a congenial leader in the person of the fierce Bairagee Bunda, the savage successor of the terrible Siree Guroo Gobind Singh. Leading them across the rubicon of the Jumna at Rájghát, he marched straight upon the town of Saharanpore, a place particularly obnoxious to him as one of the principal strongholds of bigoted Mahommedanism. Jelál Khán of Jellalabad, *foujdár* of the circle, appears to have been quite helpless in the emergency. At all events, any resistance offered to the invaders must have been nominal, such was the feeble character of the Emperor's administration. The city was thoroughly well sacked with the ordinary accompaniments of arson and indiscriminate slaughter, so that years passed away before it recovered from the effects of the blow. Umbehtah, a locality equally hateful to the followers of Nanuk, being the seat of a religious establishment founded by the famous saint Sheikh Aboo'l-Máálee, was next visited, and the marauders reached Nanoutah on the 25th Jumád-ul-Awwul 1122 H. (July 1710 A.D.), a day celebrated in the local annals, for on it the unfortunate town earned the significant title of *Photá Shehr*, which has completely displaced its original name in the popular dialect. Here crowds of needy Goojurs, anxious to wipe out old scores with their oppressors, recruited the ranks of the invading horde. These converts—quaintly styled Nanuk-worshippers (*Nánuk-purust*)—proved valuable allies to the accursed "Singhs," who now encountered foes worthy of their steel. The Sheikhzádahs, veteran warriors, noted for their skill in archery, sold their lives dearly, fighting till three hundred of them lay dead in the courtyard of Sheikh Mahommed Afzul alone. So says the diary of Mahommed Zufr-u'-deen, a contemporary writer. This vain resistance only served to render the consequent reprisals all the more cruel. Bunda left Nanoutah a mass of smoking ruins. Many other places suffered almost as severely, and, it is said, none of the Behut Peerzádahs escaped except one, who was providentially absent in Bolundshuhr. These victims were solemnly executed after conviction on the capital charge of cow-murder, an offence easily proved against them; one which actually became the subject of prohibitory proclamations under our own Government, before we knew our strength.

The apostate translator of the *Sair-ul-Mutákhbureen* thus paraphrases the Seyud historian's account of the sufferings of his co-religionists.* "He" (Guroo Gobind) "was succeeded by Bunda, "that butcherlike man This infernal man having assembled multitudes of desperate fellows, all as enthusiasts, and all

* Translation of the "*Seir Mutaqharin*," Calcutta, 1789, vol. i., p. 92.

"as thirsty of revenge as himself, commenced ravaging the country with such a barbarity as had never had an example in India. They spared no Mahomedan, whether man or woman or child. Pregnant women had their bellies ripped open, and their children dashed against their faces or against the walls." It is no wonder that "the mild Bahadyr Shaw shuddered on hearing of such atrocious deeds."

Bunda's career from Nanoutah onwards cannot be traced with any degree of certainty, nor is it known where he overtook and utterly defeated Jelál Khán, who lost his life, together with his two nephews.

It is a coincidence worth noting that, while Bunda, the representative of Gobind Singh's party, was ravaging Saharanpore, Guroo Rám Ráe, the head of the more moderate Oodásees, was spending his days peaceably in the neighbouring district of Dehra Doon, whither he had retired shortly before the close of Aurengzebe's reign.* "The famous Sikh Guroo, Rám Ráe, took up his abode in the Doon in the reign of Futeh Sáh. He was a lineal descendant of Nanuk, being Hur Govind's grandson. His father, Hur Ráe, a Guroo of mild ministry, having taken part with Dára Shekoh in the late civil war, had been compelled to give him up as a hostage to the Emperor. The accident was fortunate, for when left an orphan at the age of fifteen (1661 A.D.), he found himself with few partisans except Aurengzebe, into whose favour he had ingratiated himself. His legitimacy was doubtful, so his claims to succeed his father were pronounced inferior to those of his infant brother Hurkishen. Again, when the latter died, the fierce Tegh Baháder, Hur Govind's son, was elected ninth Guroo, to the exclusion of the milder Rám Ráe (1664 A.D.), who left his father's home at Keerutpore on the Sutlej, and betook himself first to Delhi, then to Agra, where some accuse him of having aided the machinations of his friend, the Emperor, against his rival. After Tegh Baháder's cruel execution (1675), he cherished fond hopes of succeeding to the Sikh apostleship, but the undeniable superiority of Govind Singh once more supplanted him. He, therefore, resigned himself to the less brilliant prospect of becoming the respectable head of a sect of dissenters, and retired to the Doon, bearing recommendations from his powerful protector Aurengzebe to the Rájá of Gurhwál (1756 S., 1699 A.D.) After sojourning at Kándlee on the far side of the Tonse, where there is a jack-fruit tree said to have been planted by him, he removed thence to Koorburah (now included in the modern town of Dehra), and built his temple in the neighbouring village

* v. Historical and Statistical Memoir of Dehra Doon, p. 9089.

"of Dhámoowálá, unless, as some allege, the edifice was constructed by his widow Punjab Kour. His presence soon attracted numerous devotees, and a flourishing town, called Gooroo-dwára, or Dehra, grew up around the saint's dwelling. It is not certain whether Dehra is an old name or, like Gooroo-dwára, one of modern origin, meaning the resting place of the saint. In the latter case, the ordinary spelling must be wrong, and the word ought to be written Derá.

"Rájá Futeh Sáh endowed the temple with three villages, Koorburah, Rajpore, and Chumásuree. His successor added to these four others, Dhámoowálá, Myánwála, Punditwáree, and Dhurtawálá. The income from them, which has varied greatly at different times, is now considerable.

"Many wonders are related of Guroo Rám Ráe. The Oodasee *faqueers*, his principal disciples, are ready enough to tell stories of how he used to die of his own accord and come to life again, whenever they find a willing listener. He tried the experiment, however, once too often, for having told his obedient wife not to come near him for three days, he shut himself up in his cell, where he was found lying stark dead, when she opened the door. The bed on which he died stands within his cenotaph, and is an object of peculiar adoration with the devout." But the Doon, too, was destined to have less pacific relations with her dangerous neighbours.

The tragic fate of Bunda, however, cowed his followers and gave the districts north of Delhi, continually torn in the mean time by political convulsions, complete immunity from the Sikh encroachments for fifty-two years. At the expiration of this period they immediately recommenced, not long after the battle of Paneeput. The duties of Nujeeb-u'-dowlah, *jágheerdár* of Saharanpore, also *Ameer-ul-Umra* of the Empire, compelled him to leave the management of his fief, which included nearly half of the present Meerut division, besides the *pergunnah* of Booreca west of the Jumna and a large portion of Bijnour (then Moradabad), to his *ámils*. In fact, his pre-occupations elsewhere rendered it almost impossible for him to guard the western frontier. The Sikh *sirdárs*, on the other hand, were daily gaining strength at the expense of the Government, which was at last threatening to collapse utterly, and they instituted a regular system of aggression which only ceased with the British supremacy. Not to speak of minor raids, four invasions on a grand scale took place between the battle of Paneeput and the Ameer-ul-Umra's death. In 1762 the defeat of the Afghan Governor of Lahore by the rebels recalled Ahmed Shah to India. Hastening to re-assert his authority in the Punjab, he overthrew them in a battle called the "Ghuloo Ghára," an *onomatopœia* denoting the magnitude of the

disaster, in which the Sikhs lost at least 12,000 men ; some say 25,000. Nujeeb-u'-dowlah, meeting the conqueror after his victory, made plans for the future, which, though apparently satisfactory to both, failed signally. Hardly had the Dowránee departed than the chieftains recovered themselves, defeated and slew Zain Khán, the Pathán Governor of Sirhind, and again penetrated into the Doáb.

The second Sikh invasion, 1763 A.D.—The tide of victory bore forty thousand warriors across the Jumna, and at first there was no one to resist them. Early in March (17th Shában 1176 H.) they took Saharanpore, but their further progress seems to have been stopped by the approach of the Ameer-ul-Umra in person, whose absence on a campaign against the Játs had invited this attack, although there is a tradition current that they sacked the Seyud settlement of Meeranpore in the Mozuffer-nugger district about the same time (1839-40 S.). Sooruj Mul then menaced Delhi from the south, and we next hear of the Sikhs as allies of the Ját chieftain's son, Juwáhir Singh, who beleaguered Nujeeb-u'-dowlah in Delhi with their assistance, shortly after his father's death, until a rumour of Ahmed Sháh's return raised the siege (1764).

The third Sikh invasion. 1764 A.D.—Unfortunately, the Abdalee could do little beyond lending his minister the prestige of his name. At the end of November or the beginning of December (Jumád-u'-Sánee) a fierce horde swept over the Upper Doáb from its extreme north away to the Bárhá Sádát settlements along the Ganges, where the Chatrowree colony of Meeranpore was again sacked. The revolution ending in the death of Hussain Alee and Abdullah Khán of Jánsuth had left the Seyuds a prey to the spoiler. This visitation is numbered among the most terrible that ever befell the Mahomedan settlers. To this day it is vividly remembered, and the patriarchs of Deobund, a large town in the Saharanpore district on the line of railway joining the North-Western Provinces to the Punjab, always find an eager audience, when they tell how they heard from their fathers of the coming of the terrible *Boodha Dul* ; of the rising of the fierce Ranghurs and Goojurs, who displayed on these occasions the same alacrity in searching for *loot* that so eminently distinguished them nearly a hundred years later in 1857. Tradition thus links the present with the past, and it is instructive to follow the connection. The name by which the invading host is popularly known raises a presumption that its leaders were Jussa Singh Kulal—the organiser of the *Dul* or “army of the theocracy of the Sikhs”* and his associate Toka Singh Barhee. The depredations of the latter

* r. Cunningham, p. 93.

extended to the most remote localities, even to the villages at the foot of the Sewalik hills. Many of the Rájputs in that direction were apostates from Hinduism and their contumacy probably invited his scrutiny.

According to Hafiz Rehmut Khán's biographer, this irruption occurred while Nujeeb-u'-dowlah was shut up in Delhi and was checked by the energy of the Hafiz himself, who promptly detached six thousand Rohilla horsemen from Daranugger (*zillah* Bijnour) to expel the intruders. This, as well as many more of his assertions, must be taken *cum grano*. The Sikhs would have scattered so small a force like chaff. Hafiz Rehmut, in all probability, contented himself with giving some nominal assistance to the Seyud colonies opposite Daranugger.

The fourth Sikh invasion, 1767 A.D.—A still more remarkable event was the fourth Sikh invasion, which occasioned Ahmed Sháh's last expedition to India in the year 1767. It was preceded by a rebellion in which Lahore fell into the hands of the insurgents, who laid waste the whole of the country between the Jhelum and the Sutlej, demolishing mosques and forcing the Mahomedan captives to anoint the ruins of their own temples with the blood of the accursed hog, a most humorous refinement of cruelty according to the ideas prevailing at the time. Such was their success that the confederate chiefs now began to dream of an enchanting future, the complete overthrow of the Empire and the foundation of a permanent Sikh Government. A parliament, *guroomutta*, was instituted and a mint established, while twelve confederacies, each under its own *sirdár*, were to constitute the rising nation.* They crossed the river in May and began by sacking Umbehtah. The turn of Nanoutah came next (15th Zil Hij). The diary before me is very precise upon this point, "indeed, "this slave of God himself lost some property on the occasion; it "was the very month of Shums-u'-deen's marriage, and Sheikh "Allah Yár Khán son of Mahommed Khán, attained the crown "of martyrdom by the hands of the infidels," who subsequently directed their attention to the Búrhá Sádát settlements in Mozuf-fernugger. They then stormed Meerut, which appears to have hitherto escaped. This fact betrays Nujeeb-u'-dowlah's weakness at the juncture. Conscious himself of his inability to cope with the crisis, he had, indeed, already invoked the aid of his firm friend, Ahmed Sháh, who made a supreme effort to re-establish his authority in the Punjab. The Ameer-ul-Umra's son, Zábiteh Khán, a man destined afterwards to play a conspicuous part in the annals of these districts, met the monarch at Sirhind, and, returning to Saharanpore with a timely reinforcement of Abdálee

* v. *Sair-ul-Mutakhureen*, vol. iii., p. 207 of Cunningham, p. 10389.

troops under the command of Sirdár Jehán Khán, surprised the enemy between Shámlee and Kairánah, two important towns on the western side of the Mozuffernugger district, formerly included in the *fágheer* of the Emperor Jehánggeer's famous favourite Hukeem Mukurrib Khán. The first, still one of the most populous north of Meerut, was a notorious stronghold of Mahomedanism, and the second a comparatively rich emporium boasting an imperial mint. The fate of both could hardly have been doubtful, were it not for the opportune arrival of the young Nuwáb, who gained a decisive victory, hurling the Sikhs back across the Jumna. But the tide ebbed only to flow with greater violence in a few months.

The fifth Sikh invasion, 1767 A.D.—In the December after Ahmed Sháh's departure it returned, sparing very few towns and permanently establishing the claim of Nanoutah, which was beginning to rise from its ruins, to its ill-omened title (Rujub 1181 H.). The contemporary chronicler pathetically laments the destructions of his five dwelling houses, the burning of his beloved library, and the loss of all sorts of odds and ends; not one solitary pot or pan evaded the scrutiny of the accursed heathens, whose proceedings forcibly remind one of the 19th century Uhlan.

“De demon of fengeance,
His wings o'er 'em vave,
Mit deir fingers like hooks,
Und mit maws like de grafe.”*

Meanwhile brave old Nujeeb-u'-dowlah had reached Kandluh just beyond the north-western border of the Meerut district. Thence he proceeded by forced marches to the north of Mozuffernugger, compelling the Sikhs to fall back before him on Nanoutah. There they made a stand, but were beaten and driven northward to Islamnugger, a Pathán colony in the Nukoor tuhseelee (zillah Saharanpore), where they again stood at bay, but at last retreated to Saharanpore and finally retired by Rájghát. This was the Ameer-ü-Umra's last triumph. Fortune proved untrue to him in his old age, and henceforth raids from the Punjab became so frequent that no count could be possibly kept of their number, although the principal incursions are distinctly remembered.

As regularly as the crops were cut, the border chieftains crossed over and levied black mail from almost every village, in the most systematic manner. Their requisitions were termed *rukhee*, sometimes euphemistically *kumblee*, i.e., “blanket-money.” Each of them had a certain well-known beat or circle, so well recognised and so clearly defined that it is not unusual for the peasantry at the present day to speak of some places being, for

* v. Hans Breitmann as an Uhlan, p. 61.

instance, in Jodh Singh's *puttee*, others in Dewán Singh's, or Himmut Singh's, and so on. The collections, of course, varied with the ability of the people to pay, averaging from two to five rupees a head. Two or three horsemen generally sufficed to collect them, for 2,000 or 3,000 more were never very far off. In case of delay about paying up, a handful of troopers, each well mounted and armed with a spear, sword, and good matchlock, speedily appeared to accelerate the liquidation of the debt. Refusal was fatal.

"Dey moost shell the needful down

In less than twenty minutes

Or, py gott, I'll purn de town."

Although times may change, mankind changes remarkably little with them. If I may be allowed some latitude of expression, the Sikh *Uhlán's* endurance and rapidity of movement were quite commensurate with his rapacity, enabling him to baffle, if not defy, superior numbers. With the exception of beef, he had, it is true, no objection to a generous diet of flesh, fish, or fowl, and he thoroughly enjoyed his liquor; but, at a pinch, he could march some twenty or thirty miles a day on no better fare than a little parched gram washed down with pure cold water. A tent he despised; baggage in the ordinary sense of the word he had none, looking to others to provide him with that as well as most other luxuries. Besides his weapons, his whole kit consisted of horse-gear, a few of the very simplest cooking utensils, and two blankets, one for himself, another for his faithful steed. These last important items of the Sikh warrior's equipment clearly point to the origin of the term *kumblée*, for the tax levied on each villager or townsman was, on an average, equal to about the price of a blanket. In spite of the simplicity of his habits, he took a pardonable pride in the adornment of his person and the proper maintenance of his accoutrements. Like the ancient Spartan, he never failed to carefully comb out and adjust his long hair and beard before the battle, and his white vest contrasting with his scarlet trappings made a fair show as he rode along gallantly to the fight. Although his tactics mainly resolved themselves into a prolonged series of skirmishes conducted somewhat after the Parthian fashion, yet in the strife of men contending hand to hand he was terrible, though helpless against good artillery. The *Dul*, fortunately, possessed very few guns and hardly understood the use of them. This deficiency saved the country from complete subjection, a contingency which seemed imminent a few years later. In the meantime it began to bristle all over with fortresses designed by private enterprise, since the Government was too poor to spend much money upon the protection of the people. Whenever some mission of vengeance led the marauders across the border,

the inhabitants fled thither with all their worldly goods and chattels. They rarely, however, stood a siege, generally coming to terms, because famine was always certain to force a surrender sooner or later, and the consequences of a vain resistance were often horrible. Truth compels me to declare that the Sikhs of the last century were, as a class, devoid of that spirit of generosity, which, according to our European notions, is inseparable from the character of a chivalrous warrior. Falsehood, bad faith, and blood-thirstiness were the salient characteristics of their temperament. A critic, whose official position might at first sight seem to give his opinion paramount weight, has questioned the justice of this statement, but it is made on the authority of no less a person than George Thomas* himself, who had good reason to know them well.

The remains of the asylums where the people used to seek a temporary refuge from their persecutors, may be seen everywhere, even in the most remote villages. They were generally plain enclosures of brick with four walls of no great height flanked by round towers. The larger towns had strongholds of more pretentious dimensions. At Deobund, for example, one of Nujeeb Khán's *ámils*, named Hussan Khán, completed the construction of a regular citadel, commenced by a former Governor, during the Ameer-ul-Umra's declining years, and his successor, Taza Beg Khan, surrounded the whole city with a moat and rampart. These works have disappeared. Elsewhere excellent specimens of similar structures may still be seen in almost perfect repair. At Luknaotee, a Turkman colony near the left bank of the Jumna, a few miles above Kurnaul, there is a fine fort built during the famine of 1783, that must have been impregnable except by means of a regular siege. Another well worth seeing is a large Goojur fort at Sadhowlee about ten miles due south of Saharanpore, the work of the redoubtable Huree, a noted character, as unscrupulous an adventurer as any of the *sirdárs*, only wanting more strength to be quite as mischievous, who ingeniously raised this useful monument to himself with bricks taken from the ruins of the once-flourishing town of Mulheepore, which he had sacked and razed to the ground. His relative, Rájá Rám Dyál Singh, head of the Landhourah family, turned Juberherah near Roorkee, into a regularly fortified town, providing it with a deep moat and earthworks flanked by large brick towers, while Nujeeb-u'-dowlah is believed to have originated the design of an entrenched camp at Ghosegurh in the centre of the triangle formed by Jellalabad, Loharee, and Thannah Bháwun, on the high road from Delhi to Saharanpore. Among the worst of his foes, was Ráe Singh Bunghee of Jugadree, who naturally disputed his right to Booreea,

* v. Memoirs of G. Thomas, by Franklin, p. 75.

and, although for a short time before his death the province enjoyed comparative repose, the difficulty of guarding the western frontier effected a remarkable change in his policy by nominally reconciling him with his enemies the Mahrattas. The history of the Sikh aggressions thus explains the motive of the negotiations which immediately preceded his decease in 1770 A.D.

The sixth Sikh invasion, 1773 A.D.—The sixth invasion was, probably, consequent upon Zabiteh Khán's second expulsion from his *jágheer*, because a tradition that he was then intriguing with the Sikhs agrees much better with subsequent occurrences than the supposition, sometimes accepted, that he was in hiding among the Játs. However this may be, they certainly overran the Upper Doab as soon as the Nuwáb's fief had been confiscated, sacking, on their way, Nanoutah for the fourth time (26th Rám-zán 1187 H., December 1773), when the annalist of the misfortunes of that ill-starred place was unlucky enough to be robbed of fifteen mauuds of grain, not to speak of many other unconsidered trifles.

The seventh Sikh invasion, 1775 A.D.—The seventh and most celebrated invasion happened soon after the Rohilla war, when the brave and generous Mirza Nujuf Khán resigned the *jagheer* of Saharanpore in favour of the outlawed Zabiteh Khán, who returned to his home with a long train of disheartened exiles from Rohilcund. On the 20th Sufur 1189 H. (April 1775 A.D.) all the sirdárs from Lahore to the Jumna crossed the river, it is said, with a host of 150,000 men; 50,000 horse, and 100,000 foot. The Nuwáb, unable to oppose one-third of the number to this overwhelming force, retreated from Gurhee Duhteruh in the north-west of Mozuffernugger to Ghosegurh, leaving the whole country at the mercy of the invaders. The Turkmands of Luknaotee were the first to suffer, whence it may be inferred that the Sikhs forded the Jumna by the Begee Ghât, nearly opposite Kurnaul. Gungoh was compelled to meet a requisition of Rs. 6,000, in addition to the proceeds of desultory pillage. Umbehtah had a narrow escape. While the sirdárs were encamped at Gungoh, they sent a troop of cavalry there to demand Rs. 5,000 blackmail, but the grim tax collectors failed to extract more than Rs. 2,000 from the terrified inhabitants, with which, strange to say, they departed content. From Gungoh the *Dul* marched to Nanoutah, which they ransacked a fifth time, again burning the greater part of it to the ground. As usual, the faithful chronicler bemoans the loss of his pots and pans, for

“Inshpíred by Gott's fury,
Dey shdole all the plate.”

In the following month (*Rubee-ul-Awwul*) Deobund was

invested. Taza Beg Khan, the Pathán officer abovementioned, is said to have bravely defended his charge, meeting the enemy in the field and holding the fort gallantly when eventually driven into it. The besiegers, deficient in artillery, had recourse to mining and by that means penetrated inside the walls. Irritated at his obstinate resistance, they vented their spleen upon the commandant with savage cruelty. His limbs were swathed in cotton well steeped in oil, and, fire being applied to the covering, he was carefully roasted to death. Four hundred Patháns of the rank and file were slaughtered in cold blood. The inhabitants themselves are still noted for their peculiar stubbornness of disposition, and it is quite credible that, as is alleged, driven to desperation, they again rose *en masse* and prolonged the street fighting for fourteen days. A railway station now marks the scene of the principal encounter. Some say, the hero of this expedition was Ráe Singh, who never afterwards experienced much difficulty about levying the Rs. 600 at which he assessed the citizens, whose descendants put into his mouth *formulæ* strikingly like Hans Breitmann's. Others represent Tara Gheba of the Dullehwâlâ confederacy, one of George Thomas's opponents, to have been the leading spirit on the occasion. The Usmanee Sheikhs, on the other hand, may be right in preferring the claims of Bughel Singh to those of any one else (though all three may well have been present), for they are credited with superior knowledge on the score of personal experience, as they always fared badly in these episodes, being very rigid Mahommedans and living in an exposed position to the westward. There is a tradition in the family that one of them named Kalunder Buksh, a pretty boy eight or nine years old, was carried away by one of the Booreea sirdárs (Q. Ráe Singh?), who adopted and made a Sikh of him, to the unspeakable chagrin and horror of his pious relatives. Providentially, the child's maternal grandfather happened to be the spiritual guide of the Nuwáb of Kunjpoora, who invested a large sum of money in procuring his ransom. On his restoration to the bosom of his family, he was promptly married to one of his cousins. This step, they considered, was the best calculated to ensure his return to orthodoxy. Accidents of the kind were common enough in those days.

After exacting a requisition of Rs. 12,000 from the capital town, the *sirdárs* invested Ghosegurh, where they compromised their claims against the Nuwáb for Rs. 50,000, money down. This transaction may have formed the basis of an unstable alliance which will be noticed in due course. Bidding farewell to Ghosegurh, the invaders scoured the Bárhá Sádât country; pillaging, among other places, Meeranpoor and Kythorah where Seyuds Shuhamut Khán and Futteh Ullah Khán are believed to have made a feeble stand, they swept

through Shámlee, Kairanah, Kandlah, Meerut, and re-crossing the river, through Paneeput and Sonput, away southwards as far as Delhi. Being there unable to do much permanent harm without a powerful artillery, they retreated; not, however, until they had thoroughly searched the suburbs beyond the fortifications (25th Jumad-ul-Awwul, July).

The equivalent of the losses inflicted upon the three districts north of the metropolis during this visitation is expressed in the comprehensive generality of *lakhs of rupees*. We need not wonder why in the good old days people had such a strong objection to paying up the Government revenue.

Booreea was now irrevocably severed from Saharanpore, and Zabiteh Khán's jurisdiction dwindled down to the average size of a modern collectorate. Abandoned by a court to which he had never owed much at any time and completely at the mercy of the Sikhs, he finally determined upon carrying out a bold project which, I have observed, there is reason to believe he had long cherished at heart, and, forming an alliance with his truculent neighbours, re-asserted his independence of the Emperor, Sháh Alum, a master for whom real regard and respect were both equally impossible.

The eighth invasion, 1776 A.D.—Alarming news soon fluttered the hangers on "loafing about the throne." They trembled to learn that a combined Sikho-Rohilla army, numbering from 30,000 to 40,000 men, was marching upon Delhi with alarming rapidity, supporting itself by the time-honoured expedient of requisitions from the crown lands situated between Mozuffernugger and Meerut. Not the least distinguished of the confederates was Ráe Singh, about whom we shall hear more afterwards. No more favourable juncture could have been chosen for the enterprise in hand, since the Commander-in-Chief, Mirza Mafuz Khan, one of the very few honest or capable men in Shah Alum's employment, was engaged in blockading Deeg. In his absence the Dewán or financial minister, Abdul Wahid Khán (Mujud-u'-dowlah), a man supplied with an ample fund of low cunning but as devoid of real ability as of courage, was obliged to take the field with his brother (?) Abdul Kásim Khán, also called Kásim Allee Khán, who had been appointed *Foujdár* of the Saharanpore circle with a special commission to quell the rebellion. The allies retreated before him from Boorhánah to Bhugrah about six miles west of Mozuffernugger, and thence to Ameernugger a couple of miles farther north. There the apparent fugitives suddenly turned upon their elated pursuers. The event can never have been doubtful. Kásim Allee Khán lost his life, and the Dewán hastened back to Delhi with his disordered forces (2nd Mohurru 1190 H., March 1776 A.D.).

Delhi itself might have fallen into the hands of the victors,

had not the opportune fall of Deeg left Mirzá Nujuf Khán free to act. Meerut, Sekundra, Hapur, and Khoorja were all taken one after another. The adventurers extended their depredations even to Coel, Khasgunj, and Athrowlee in the Allygurh district, while Zabiteh Khan was so charmed with his new friends that, if report be true, he renounced Mahommed in favour of Nanuk, changing his name to Dhurm Singh. Ever since this memorable period, the proverb *ek guroo ke do chele, ādhā Sikh, ādhā, Rohelch* has been current in the Saharanpore district.

The Emperor hastily re-called Mirzá Nujuf Khán and took the field in person, but, before hazarding the issue of a struggle, tried negotiation. It is no part of my design to enter into a discussion about the politics of the period. I may at the same time observe, the fact proves that the Nuwâb, ordinarily represented in the light of a contumacious rebel, had substantial grievances to complain of, even in the estimation of his weak and faithless master. It is hardly necessary to add, negotiation proved useless and the inevitable appeal to arms was no longer delayed. The army of the confederates cannot have been much inferior in point of numbers to the imperial forces. The latter, on the other hand, possessed the advantage of superior discipline and guidance, the Mirzá having taken the place of the despicable Dewán. A staff of eminent commanders also assisted him, and of his officers not the least useful was the infamous Walter Reinhardt, who had joined the imperialists with some regiments armed and drilled in imitation of the European fashion. A bloody battle was fought between Ameernugger and Ghosegurh. Neither side gained any decisive advantage, although Zabiteh Khan deemed it prudent to take up a new position in his entrenched camp at Ghosegurh, where the enemy watched him for at least a month, during which incessant skirmishing went on. The Mirzá refused to risk a general action, keeping his antagonists at bay, and intercepting their supplies, until at length famine began to do its work and Zabiteh Khan made overtures of peace. But again negotiation failed. Bracing himself up for a supreme effort, he therefore re-commenced hostilities, which terminated favourably to the imperialists, after an action the desperate nature of which has been compared by the author of the *Sair-ul-Mutakhereen* to that of Paneeput. This comparison, by the way, has led the more modern historian of the Moghul Empire, Mr. Keene, into the curious error of supposing that the battle was actually fought upon the field of Paneeput.*

* v. The Moghul Empire, p. 117, "the two armies engaged on the famous field of Paneeput, and the action which ensued is described as having been only less terrible than the last that was fought, on the same

historic ground, between the Mahrattas and the Mussulmans, in 1761." The words of the writer's authority are, "this battle" became *similar to* that of Paneeput.

In other respects, too, the account he gives of the events under consideration differs materially from the present, but I cannot wander from my immediate subject to review the general history of a most intricate period. Zabiteh Khan eventually retreated with his allies into the Panjab, early in 1777 A.D. (1191 H.), where he remained six months, until the good offices of the amiable Nujuf Khán once more procured his restoration. This service, however, profited him little, because his quondam allies considered that, in his eagerness to recover his lost position, he had not paid a proper regard to their interests. They consequently made his real or imaginary ingratitude an excuse for renewing their aggressions with a vigour that before long left him little more than the nominal possession of his *jágheer*.

In the meantime, Abdul Abid Khan, anxious to distinguish himself and fondly imagining he could now conduct an expedition against the *sirdars* with a certain amount of safety, took the field with prince Jewán Bukht, recovered Kurnaul without bloodshed, Bughel Singh Krora Singheea and Dehso Singh of Kaithul tendering their submission. The royal army thence continued its triumphal march to Puteeala, whose chief, Amr Singh, parleyed until reinforcements reached him from Lahore. He then turned on the Dewán, who fled with his usual celerity to Paneeput. Indeed, so great was his expedition that he left the greater part of his troops far behind him. He thereby stayed the pursuit, for the Sikhs, setting little value on the person of the fugitive, devoted themselves to plundering, and, stripping every imperial soldier they could catch stark-naked, sent him empty away.

The ninth Sikh invasion, 1778-9 A.D.—Presently, they re-entered the Doáb, scouring the whole country between the rivers. Many of the more powerful *zemindars*, moreover, took advantage of the general confusion, and played the jackal to the Sikh lion. The confiscation of Mujud-u'-dowlah's property, by way of punishment for his misconduct, was a poor consolation to the wretched people (1192 H.).

The tenth Sikh invasion, 1781 A.D.—Similar disturbances went on with little intermission till the year 1781 A.D., when the tenth irruption of which any particulars have been handed down to posterity, occurred. A horde chiefly consisting of Phulkeea Sikhs, marched unopposed right down to Meerut, where Mirzá Mahommed Shuffee, one of Nujuf Khán's favourite commanders, at length withstood them with twelve thousand men, on the 15th August 1781 A.D. The Moghul general's artillery enabled him to rout them utterly. Gujput Singh of Jheend was taken prisoner and Sahib Singh, another leading *sirdár*, lost his life slain. Altogether, the enemy's losses are supposed to have amounted

to upwards of 5,000 men. Shuffee Beg pursued the survivors over the Jumna. He does not appear, however, to have effected much towards the settlement of the Punjab, whence intelligence of the death of Mirzá Nujuf Khán re-called him in April 1782 A.D.

G. R. C. WILLIAMS, B.A., B.C.S.

(To be continued.)

ART. III.—THE ROYAL ASIATIC SOCIETY.

IN the year 1873 the Members of the Royal Asiatic Society assembled to keep their first jubilee, half a century having elapsed since the date of their foundation, and five only of the original members having survived to that date. Occasion was taken to record in the report of the year the work done by the Society in the previous fifty years, and, as it were, to take stock of the literary capital and enterprise of the Society and to make a fresh start.

Let us consider for a moment what a vast change has come over the Oriental world since 1823, the year in which Henry Colebrooke read his primary discourse. It is literally true that the area of British India has doubled, and the rate of increase of the population has probably been greater. The great Company has fallen. Persia and Turkey have entered into the comity of civilised nations; while China and Japan, which were at that period merely geographical expressions, have commenced a career of progress. The Overland passage and the Telegraph have destroyed distance, and the news from the East is every morning as fresh as the news from Wales used to be fifty years ago. In one respect only there is no change: the subject of India is put aside in the political world as a bore now, because so much is known about it; fifty years ago it was scouted, because it appeared in a garb, and with surroundings, that were incomprehensible.

In the world of Literature, how vast has been the progress! How strange it appears now to read remarks from the pen of Dr. Wilson, that it was still an undecided question whether the Zend and Pehlavi ever actually existed as languages, or were mere inventions of the Parsis: at the present time the genuineness of Hebrew and Samaritan might as easily be questioned. In those quiet days no Settlement Officers had ransacked every corner of Northern India for the least vestige of a custom, or a tenure; and no Education Department had undertaken the herculean task of instructing the youth of the conquered according to the notions of the conquerors. Within that period the science of language has by the energy and learning of her votaries secured a place by the side of her elder sisters; and the young giants, Comparative Philology and Comparative Mythology, have ripped open many a favourite theory, and dashed down with the merciless club of fact the idol of many a time-honoured fallacy. The knowledge of the ancient world has been indefinitely expanded since that time. Bopp had not then spun his fine cobweb of

unassailable reasoning over the great play-ground of the Indo-European Family; Pott had not delved in the inexhaustible mine of the Teutonic Word-Lore; nor had Grimm, like his great countryman Kepler, elaborated a new law which future generations must obey.

The founder of the Society was a man, whose name can never be mentioned by any student of Oriental languages without the profoundest respect. He was the second of the three great English Oriental scholars, the undoubted pre-eminence of whom is admitted on the Continent as in England. Sir William Jones handed the lamp to Henry Colebrooke, and he in his time found a worthy successor in his friend Horace Hayman Wilson. This dynasty lasted seventy years; and the vacant chair of pre-eminence has never been, and is not likely ever to be, filled again. As the field of labour widened, a distribution was made among the scholars of this and other countries; and though the amount of knowledge possessed by the present generation far exceeds that of the preceding, both in extent and profoundness, and also in accuracy, still in no one scholar is such a variety of gifts concentrated: to no one is conceded such undoubted homage. And it is characteristic of the institutions of England that to not one of these three great Lights did the Sovereign or the State, prodigal in honours and pension to second-rate lawyers and third-rate divines, make the slightest acknowledgment.

Without wishing to detract from the great merits of these early giants, it must be remembered that they had the advantage of being first in the field, but they had the ability and industry to make good use of their opportunities. They gathered in the first fruits of the great harvest, which had been ripening for two thousand years; they had the skimming of the great cream-pot. And it must be remembered that, as in all new mines, the ore lay very much on the surface. And though they were servants of the State, the duties of public servants were not so relentlessly exacted as now; they merely gave to the study of Oriental Literature the ample leisure which their contemporaries dedicated to the card table or the bottle,—leisure which the hard-worked official of modern days looks for in vain.

The new Society was organised in 1823 under a Royal Charter, His Majesty George IV. being Patron, members of the Royal Family being Vice Patrons, the President of the Board of Control was the first President, being ex-officio a Vice Patron, and Mr. Colebrooke the founder, was the first Director, a post which he occupied till his death, when he was succeeded by Dr. Wilson; and when his chair was vacated by death, it was occupied by Sir H. Rawlinson, who is the actual incumbent. At their first meeting in March 1823 Mr. Colebrooke read an

opening "discourse," which was reprinted for circulation in 1842, as up to that date expressing the objects and aspirations of the Society.

Admitting that Asia was the parent of civilisation, he lays down the principle—one so often forgotten—that Europe, and especially England, have a debt to repay, and this can best be done by promoting an interchange of benefits, which again must be preceded by more accurate information "*of all that is there known, which belongs to Science, and all that is there practised, which appertains to Art.*" Be it then our part "to investigate the Science of Asia, and to inquire into the arts of the East, with the hope of facilitating the ameliorations of which they may be found susceptible."

We see what a wide field of inquiry was thrown open, how large a subject was grasped. All that is now the aim of international exhibitions—a large portion of that which is included in the moral and material progress of British India—was contemplated by the small gathering of men interested in India; who were assembled fifty years ago in the Society's rooms in Grafton Street. The nominal rulers of the great dependency were occupied in their investment for the China and home market: a knot of its retired servants were assembled to study the alphabet of governing Asia upon European principles.

As the veteran Civil Servant warmed to the subject, he seemed to transport himself back to his seat in the Council room in Calcutta, with hundreds of subordinates scattered over the vast country, to whom "to hear was to obey." We think we hear him reading the measured sentences of his discourse, for, as with all old Indians, long practice had made him write well, and the stately sesquipedalia flowed from his pen, detailing a field of research "as wide as the regions and as various as the people who inhabit them are diversified. It embraces their history, ancient and modern, their civil polity, their long-enduring institutions, their manners and their customs, their languages and their literature, their sciences, speculative and practical, the progress of knowledge among them, the pitch to which it has attained, and last, but most important, the means of its extension.

"It is the history of the human mind, which is most diligently to be investigated, the discoveries of the wise, the inventions of the ingenious, and the contrivances of the skilful.

"Nothing of what has most engaged the thoughts of men, is foreign to an inquiry within the local limits which we have prescribed to it. We do not exclude from our research the political transactions of Asiatic States, nor the lucubrations of Asiatic Philosophers. The first are necessarily connected in a small degree with the history of the progress of society, the

"latter have an influence on the literary, the speculative, and the "practical avocations of men."

Nor was the grasp of geographical area less than the grasp of subject-matter. The India of 1823 was a much smaller affair than the magnificent Empire of British India and its dependent States of 1873, traversed by railways and steamers, irritated by the periodical census, thinned by the recurring famine, worried by the vacillating system of taxation, and overgoverned by voluminous legislation. In 1823 India represented a magnificent myth, a four months' voyage distant from England—a bourne from which many never returned at all, and those that did return came back at such long intervals, and were so changed, that they seemed to belong to a distinct world. Beneath the soil of that India were the treasures of unknown languages, such as Pali, the Dravidian family, the trans-Gangetic family, and a host of dialects. Beyond India lay China, represented pretty entirely by opium and tea. On this side of India lay Persia and Arabia, and the language of the latter was to be followed along the North Coast of Africa into Spain. Of the north of Asia—the great dominion of Russia—little was said, because little was known; and strange to say, the great Turanian family of languages, as represented by the familiar Turkish, is totally omitted. But even as far back as 1823 something was known of the infant colonies of England in the Southern Seas, and the Royal Asiatic Society undertook rather pompously to contribute its aid to the obtaining of better knowledge of "Austral-Asia."

Even restricting the field to British India (and, until the great Mesopotamian discoveries, this practically was the restricted field), we must bear in mind how extremely superficial our system of Government of India was in those days; how absolutely non-existent the great works of the Statistical, the Archæological, and the Educational Departments were; how rude and empirical were our systems of Revenue and Judicature; how little Public Works were thought of; or International Exhibitions, Model Farming, and Cotton Commissioners dreamt of; how alien to the spirit of the time would have been the idea of sending or raising Commissions to purchase or copy Oriental Manuscripts, or wasting money on the repairs and preservation of architectural remains of a former dynasty. Gradually—very gradually—the Government of British India has risen to the level of the exalted views of the duty of a State of the nineteenth century, and has now so wonderfully organised an administration that it is able with a wave of the hand to get in any amount of statistics with regard to the peoples, nations, and languages that make up the empire, and declare with tolerable accuracy what proportion of the population make a practice of killing their daughters, how many millions bury, and

how many millions burn their dead, and how many prefer, as a religious duty, to expose the bodies of their deceased relations to become the prey of wild birds.

But it has required all the energy of a great Government to get the empire thus in hand, and a numerous, highly-paid, and well-trained army of officials. But in 1823 it was proposed to do all this by the agency of public officials, who had done their day's work, and returned home with more or less impaired constitutions. The venerable founder, in his discourse, thus describes how the work was to be done.

"Remote as are the regions to which our attention is turned, no country enjoys greater advantages than Great Britain for conducting inquiries respecting them. Both within its territorial limits and beyond them, the public functionaries have occasion for acquiring varied information and correct knowledge of the people and of the country. Political transactions, operations of war, relations of commerce, the pursuits of business, the enterprise of curiosity, the desire of scientific acquirements, carry British subjects to the most distant and secluded spots. Their duties and professions lead them abroad, and they avail themselves of opportunities thus afforded for the acquisition of an accurate acquaintance with matters presented to their notice. One requisite is there wanted, as long since remarked by the venerable founder of the Asiatic Society of Bengal, it is *leisure*, but that is enjoyed on their return to their native country. Here may be arranged the treasured knowledge which they bring with them written, or the remembered information which they have gathered. Here are preserved, in public and private depositories, manuscript books collected in the East, exempt from the prompt decay which would have there overtaken them. Here too are preserved, in the archives of families, the manuscript observation of individuals, whose diffidence has prevented them from giving to the public the fruits of their labour in a detached form."

"Leisure and knowledge." We pause over these two words. It was Lord Metcalfe who wrote at the close of a long active life—"I am now convinced that want of leisure is a constitutional disease, which will stick by me to the grave, and that it does not proceed from excess of business only." It is at once the privilege, and the charm, and the cross of a well-trained and active mind, *that it never has leisure*. People who have nothing to occupy themselves with, generally spread that nothing over the whole day; but the active mind, while it finds time for everything, has the so-called "leisure" for nothing. There are some, who on their return from India crave for their Cutchery-Box, and the daily routine of indolent activity, or busy idleness, of an office;

but how many bring home memoranda of books to be read when there is leisure, thoughts to be arranged when there is opportunity, subjects to be looked up when there is a moment to spare!

Then, as to "knowledge," how many men fifty years ago brought back "treasured knowledge" of the kind described in their long sea cases? In how many overland trunks of modern times would anything be found worth publishing? Be it remembered that as a companion of the leisure, and a penalty of the knowledge, often comes impaired health, and failing eyesight, and a feeling that the day's work is done; that the pen does not run so glibly as before, that the well-stored memory somehow or other does not respond so readily to the touch, that the man is not what he was "*Consule Planco*."

Even in the heroic age when this Society was founded, there were but a handful of men who were prepared and able to assist in the proposed work; behind them, and supporting them, was the usual amount of padding, the social "umbræ," whose tongues were wisely kept silent, and their pens judiciously dry, or who at least discreetly allowed their lucubrations to remain in manuscript; and to those who were willing, and able, how few and short were the hours of work allowed! Year by year the obituary column recorded the death of one of the leading members, and within a very few years we find the venerable founder requested to allow his honoured name to remain attached to a post the duties of which his rapidly increasing infirmities had prevented him from discharging.

But the Society for many years did not shrink at least in words from the programme of their founder. In their report of 1834 we find that "the Council took the occasion to point out the peculiar relations in which the Society stood to the British empire, particularly to its Oriental possessions, and to express its hope that the Society might become an effectual instrument in bringing into activity the intellectual energies of the inhabitants of our Eastern dominions, in directing them, when so awakened, to proper works of utility, and in making known the results of these exertions to the European world. In this view the Council considered the Society a national institution, justly entitled to national support from the means which it possesses for diffusing among the nations of the East whatever of European invention may seem calculated to improve them in Arts and Sciences, or in any way to elevate them in the scale of nations; while on the other hand, it operates as a medium, through which a knowledge of all which they themselves possess may be laid before the public."

"These anticipations have been realised."

Again, in the report of 1837—

“ We cannot slacken our endeavours to promote the usefulness of
“ the Society, as regards the welfare of our fellow subjects in Asia,
“ or as regards the people of this country in being the medium
“ of communicating to them the knowledge of the former—their
“ Arts, Sciences, Manufacture and Commerce of the most valuable
“ natural productions and vast resources of our widely expanded
“ Empire in the East.”

And once more, after a lapse of twenty years, we recognize the familiar ring—perhaps the farewell echo of the great Directors—at least we have heard no such sentiments expressed since Dr. Wilson died.

“ Our Society should concentrate information of whatever is
“ produced or illustrated in respect of Asia by the learning and
“ industry of our countrymen, or residents in a foreign land ; in
“ a word, that the inquirers for information respecting India might
“ be referred to this Society as the depository where investigations
“ may be assisted and study prosecuted with the greatest
“ prospect of success.”

In fact, the aspirations of the Society's Report, 1854, trenched on the field then open, but now occupied, and ably occupied, by the Government of India. The Society, presided over by the President of the Board of Control, and attended by members of the Court of Directors, was in fact the representative of the Government of the period in the Department of Arts and Sciences. Nothing can shew this more clearly than the report read by Sir Alexander Johnstone, Chairman of the Committee of Correspondence in 1834 and 1837, going over the widest field of inquiry, geographical, administrative, and scientific. Twice a Committee of Agriculture and Commerce was established : on the first occasion it came to an end by the Government of India inviting the leading member of the Committee, Dr. Royle, to transfer his services to the State, and to finish more thoroughly as a salaried official what he commenced as an amateur. The second time, in spite of the able and zealous exertions of Mr. Marshman, the Committee came to an end, not from the want of interest felt in the subject, but from a feeling that the subject could be handled by the State only. This was, perhaps, the last attempt of the society to be useful beyond the strict boundary of literature and archæology. For, indeed, the question must arise ;—Did those who penned the extracts which we have quoted above really believe them ? Did they deceive themselves, that the Society was effecting any great work for Asia or India, or likely to do so ? In the face of the gigantic administrative machinery of modern times, the annual moral and material progress report submitted to Parliament, it became clear that the front of the

battle was changed, that in the midst of the army of report writers, statistic collectors, and commissioners of inquiry, the little contingent of the Royal Asiatic Society was nowhere; and that the Society itself was become like one of the little harbours of our coast, once accessible to the smaller craft of antient days, but now from the shifting of the current, and silting up of sand, far inland.

We have seen that the Asiatic Society was founded in 1823. After the lapse of twenty-five years it was firmly established as an Institution; but in 1848 all the great men, with a few exceptions, who were necessarily advanced in life, at the time of the foundation, had passed away. Indeed, a perusal of the report of the annual meetings has something sad in it, for each year some well-remembered figure was absent, some well-known voice was silent, and those who uttered a well deserved panegyric on their departed friends were themselves the subject of a similar pious eulogy at the meeting of the following year. Two patrons of the Society, George IV. and William IV., a succession of official vice-patrons, the President of the Board of Control, and Chairman of the Court of Directors, and a long row of presidents and vice-presidents, Members of Council and office holders, had disappeared from the roll. Among them were Charles William Wynn, the Earl of Munster, Lord Fitzgerald, the Earl of Auckland, the Earl of Ellesmere, the Marquess of Wellesley, Lord Metcalfe, Sir W. Macnaghten, Sir Alexander Burnes, Henry Colebrooke, Sir Gore Ouseley, and many others less known to the general public but filling a large place in the affairs of the Society.

Although the Society seemed to be still flourishing, when after the lapse of another quarter of a century we look back upon the men, who even then were spared to assemble at the meetings and contribute to the pages of the journal,—men such as Horace Hayman Wilson, Sir George Staunton, Mr. Elphinstone, Dr. Mill, Mr. Shakespeare, Mr. Bland, Mr. Morley, Colonel Sykes, Dr. Lee, Sir Graves Haughton, Lord Strangford, Dr. Falconer, Mr. Marsdon, and others,—still it was evident, that in reality the officers of the Society were languishing, that the field of inquiry was contracting, that the interest in Oriental subjects, which had launched and buoyed up the vessel thus far, was exhausted. The reasons were obvious, and they have double force now a quarter of a century later, and we propose further on to discuss them at large. In the year 1848 the Society had migrated from their original quarters in Grafton Street, and were newly established in the house in New Burlington Street, which will recur to many of our readers. These excellent quarters contained a choice museum and a well selected library; and the staff of the Society consisted of Dr. H. H. Wilson, the Director and moving spirit, Mr. Clarke and Mr. Edwin

Norris were Secretaries, Mr. Alexander, Treasurer, and Sir Graves Haughton, Librarian, when a succession of events happened, which gave to the Society a new lease of life, and an amount of lustre in English and European circles, surpassing all previous and, we fear, all future experiences.

In the year 1845, Mr. Edwin Norris, the Assistant Secretary, had successfully interpreted the Inscriptions of Kapurdi Giri near Pesháwar, brought home by Mr. Masson; and soon after Colonel H. Rawlinson, who in 1844 had been appointed by the Government of Lord Ellenborough to Turkish Arabia, had made copies of the cuneiform Inscription of Persepolis in the province of Fars and had solved the great problem, and had given new life to the decrees of Darius Hystaspes after a slumber of more than 2,000 years. The Asiatic Society lent its countenance and influence, and opened its purse liberally in the support of this great discovery; and in Mr. Edwin Norris was found the man, who by patience and ingenuity helped to work out the problem, translated the Median or Scythian portion of the great Behistun Inscription, and with singular and unselfish devotion to science threw himself, as a humble co-operator, into a work which covered his fellow-labourer with glory. The journals of the Royal Asiatic Society suddenly acquired a new interest, which was increased one hundred-fold, when Nineveh and Babylon disclosed their long buried treasures, the literature, language, and history of a period not less removed from the present era than 2,500 years. It was then that the Asiatic Society became the centre of a great literary movement, that their publications were subsidised by a national grant, that the greatest and most eminent men of the time, headed by the Prince Consort, attended at the meetings, and tourists abroad found that a copy of the journal, unfolding the wonderful cuneiform discoveries, was the most acceptable present in the scientific world at a foreign capital. In heading this movement, the Royal Asiatic Society acted as if by inspiration, as there was for a long time a great wave of incredulity to resist, and Sir Henry Rawlinson has always gratefully acknowledged the debt of gratitude which he owed to his earliest supporters, and styled himself their "*alumnus*." Practically the *raison d'être* of the Society has been as follows:

- I. To form a centre for the social union of persons interested in Oriental Literature and Archæology, or in India and the East in its widest acceptance.
- II. To increase mutual knowledge of England and India.
- III. To concentrate information for the use of inquirers, whether English or Foreigners.
- IV. To supply a graceful mode of recognising the distinction of foreign scholars by admitting them as honorary members.

V. To publish a periodical journal as a vehicle of the above detailed information.

VI. To publish an annual report of the proceedings so as to keep alive, and, if possible, increase interest.

VII. To annex to this report obituary notices of the distinguished members who have died within the year.

VIII. To annex a *resumé* of all works published on Oriental subjects either in the British Dominions or foreign countries within the year, and thus take stock of the progress of knowledge.

IX. To collect and maintain a library available for reference, or for loan to members, or on the responsibility of members.

X. To preserve manuscripts and lend them to scholars under certain conditions.

XI. To draw up memorials to the Government or the universities on subjects connected with the promotion of Oriental Literature.

XII. To form a connection with Branch Societies in different parts of the world.

It must not be forgotten that the Royal Asiatic Society was established at a date subsequent to the Asiatic Society of Batavia and Paris, which date back to 1779 and 1822 respectively, and that it has always entertained feelings of filial respect to the parent Society in Calcutta, founded by Sir W. Jones in 1784. On the other hand, round it are gathered Branch Societies at Bombay, Ceylon, Madras, North and South China, its motto being *Quot rami tot arbores*, with the emblem of the *Ficus Indica*. Of a subsequent date, and probably in imitation of the great examples at Calcutta, Paris and London, Oriental Societies have been established at every capital in Europe, save Spain, publishing periodicals, and vying with each other in industry and zeal. It must be added that with the exception of London and Calcutta, the effective members of such Societies are chiefly members of the professorial body of the universities, and but slightly supported by the members of the ordinary community.

We now come to consider what the Society has done; and the report of 1873 undertakes to supply us with information for the purpose. It must not be forgotten that something has been done indirectly, which did not admit of being set out formally in a report, but which must not be lost sight of. The existence of this Society has filled up an admitted vacuum: it was alone in the field once, and by keeping alive interest by action on the Government and on public opinion has very much contributed to the establishment of other Societies which by drawing off members have thinned its ranks. Besides the great case of the Mesopotamian Discoveries, the Society has by encouragement and liberality fostered other researches which might otherwise have drooped;

and we cannot fully estimate the influence which individual members of the Society brought to bear in their capacity as members of the governing bodies of India. At any rate, we have the fact that the great aspirations of the Society have been adopted and fully worked out by the Government. It is reasonable to argue that the manifesto of the Society, and the proceedings and discussions which distinguished its early years, have led surely, but imperceptibly, to the improved administration of India, especially when it is recollected that for thirty years the Director of that Society was one of the few unchangeable figures in the ever-changing kaleidoscope of the old India House, where those who went to India as boys, and returned as middle-aged men, ever found the kind but solemn face of the most universally accomplished man, the admirable Crichton, of the Service of the Company.

We come next to the tangible records of the work of the Society—the three volumes of the transactions, and the twenty volumes of the old series of the journal, and the six volumes of the new. Of many of the papers that were read, and of the numerous lectures which were delivered, with a few exceptions, there is no record; but the printed volumes of the journal will speak for themselves, and, following the order of the jubilee report, we shall have occasion to notice them. The Branch Societies have all published journals. But in addition to its own labours the Society has given birth to two other kindred institutions supported and maintained by members of its own body, though enjoying a separate organisation and income. We allude to the Oriental Translation Fund and Oriental Text Society. The volumes of the former amount to nearly eighty in number, and contain the work of some of the most distinguished English and Foreign scholars; and the result is that the contents of books which were emphatically sealed to the general reading public have been made accessible in the English, French, or Latin languages, and the works of some of the most celebrated Sanskrit, Arabic, Persian and Syrian authors placed on a level with the European Classics. The Oriental Text Society and its successor, the Sanskrit Text Society, have had a more restricted object, but one not less important; to supply the scholar with texts existing only in manuscript, thus by correct readings and good typography removing one-half of the horror that surrounds the first attempt to be an Oriental scholar.

In estimating the result of the half century, it must be remembered that the Society has gone through more than one financial crisis, and from its earliest date until now there has been one continuous moan over the scantiness of support to a subject not of general interest. The increase and decrease of members has been year by year jealously watched and commented upon.

Instances of liberality and devotion on the part of the members have not been unknown, large donations have been made, and many of the members, who had compounded by payment, allowed themselves to be put on the paying list a second time. No lack of energy has been displayed by the managing council; quarters have been shifted from Grafton Street to New Burlington Street, and thence to their present house in Albemarle Street, the accommodation being contracted, or expanded, according to the state of the resources. Strenuous attempts have been made to secure free quarters from the State in Somerset House, or Burlington House, and in the new India Office. The Society surrendered their Museum to the great Museum of the India Office, and offered, but without success, to amalgamate their Library with that of the India Office, and establish themselves as Custodians of the great depôt of Oriental learning in the metropolis, reserving that power of lending manuscripts to scholars, which is the great distinction between the practice of both the above-mentioned Libraries, and that of the British Museum and the two Universities, who are restricted by Act of Parliament from allowing a sheet of paper to leave their premises; and how great a boon it is for a scholar to be allowed to take his manuscript to his house, instead of studying it in a crowded room at fixed hours, can only by scholars be fully appreciated. On looking back upon the past history we do not see that the Society ever lost an opportunity, or was wanting to a duty; and if prosperity has departed from its walls, it is mainly owing to the relentless logic of circumstances, and the shifting of the social and literary requirements of the age.

We now proceed to notice the report of 1873 more in detail. The two main Departments are:—

- I.—Philology ... Man illustrated by his "Words."
- II.—Archæology ... " " " " "Works."

In the former are included the following languages: Sanskrit, Persian, Arabic, Turkish, Zend and Pehlavi, Armenian; treated by such scholars as Colebrooke, H. H. Wilson, John Muir, Max Müller, FitzEdward Hall, Keen, Goldstücker. The Pali language is worthy of a separate notice, illustrated, as it has been, by Clough, Fansboll, Childers, Hodgson, Turnour, Gogerly, and Hardy. The Vernacular languages have been noticed, though insufficiently with reference to the wide field opened for research. If we pause to consider how during the period under review Pali has been entirely discovered, Zend and Pehlavi rescued from the supposition that they were only inventions of fire-worshipping priests, and Vedic-Sanskrit for the first time interpreted, we may form an idea how great the work has been in which the journal has participated. The vernaculars are still an open field for the

scholars of the future, but the treasures of the glorious past have been ransacked. Under the head of Philology will come the interpretation of the great inscriptions on rocks in all parts of Asia. There appears to have been a special literary providence presiding over those antient nations, which urged them to consign to the safe keeping of the everlasting hills, and to the brick and clay materials of their buildings, those records of their history which other nations have consigned rashly to more perishable materials.

In the Department of Archæology, unwearied have been the labours of Fergusson, Walter Elliott, Meadows Taylor, Cunningham, and Stevenson. The ubiquitous Director, Dr. Wilson, is here, as everywhere, with papers on sects, descriptions of temple worship, verification of itineraries, and judicious and kindly comments on the works of others. Here, again, at least there is an inexhaustible field for the future. If the Government of India have at last taken up the subject of the Archæological Survey in earnest, it must be remembered that it was the Royal Asiatic Society that made the first move as far back as 1844; and the Archæological members of the Society watch the progress with interest, and chronicle its proceedings. In the special branch of Numismatics, which to a certain extent links together the separate pursuits of Archæology and Philology, much has been done during the last quarter of a century by our untiring member, Mr. Edward Thomas.

Outside the two great departments have been numerous contributions to Botany, Geology, Geography, Ethnology, Statistics, Law, History, Commerce, Agriculture; and well-known names appear among the contributors—Sykes, Neubold, Lowe, Oswald, dePriaulx, Marshman, Sir John Malcolm, Sir A. Johnstone, N. E. Baillie, Sir G. Staunton, Sir J. Bowring, Sir J. Davis.

What then are the causes of decay in this Society, and what are its legitimate prospects for the future?

First and foremost, is the fact that, the Government of India has risen to the level of its duty to the great subject-State, and undertakes to do by its own officials what it formerly left undone altogether, or allowed private individuals or Societies to undertake. The annual moral and material progress-report of India shows exhaustively how vast those duties are.

Secondly. Rival Societies have sprung up on all sides to divide the great kingdom. Lord Ashburton, as far back as 1855, in a thoughtful presidential address, remarked "that the Society should not care for the loss of the monopoly of doing good; if other Societies do the work as well, the Society should rejoice. The same subdivision of work has taken place in hospitals." The Society might reply that the theory was true and just, but that

the practice might possibly lead to its extinction. It has been found convenient in modern times to divide the work of research according to subjects rather than geographical limits ; and consequently the Royal Asiatic Society, that undertook every thing, has been gradually ousted from portions by the Geographical, the Geological, the Ethnological Society, the Society of Arts, the East India Association, the Palestine Exploration Society, and the Society of Biblical Archæology, and lastly by the Archæological Department of the British Museum, and in fact is now restricted to Literature and Archæology. But still the Asia of the Asiatic Society has never included Russia in Asia, and has been suffered to include North Africa to the Pillars of Hercules.

Thirdly. The subject-matter of the Society's researches, now that the novelty is worn off, is not an attractive one. It requires special training and the creation of special tastes, to bring men together to discuss matters which lie so entirely outside the orbit of their daily avocations. In the House of Commons what crowds of members assist in a bill to regulate the licensing of pot-houses, and how few attend to listen to the affairs of the greatest subject Empire that the world ever knew ! Paris is the very centre and metropolis of Oriental study, but this happens because the essence of France is centralised in Paris, which is the seat of her only great university ; and in the meetings of the *Société Asiatique* the professorial class dominate, without any healthy admixture of the practical element. At any rate, at the Royal Asiatic Society, men still meet, who for a quarter of a century have practised the art of administration of Oriental peoples on the largest scale, and know personally the languages, and the customs, and the places, which are the subjects of their discussions.

The extinction, therefore, of such a Society, or the curtailing of its means of usefulness by a slow process of atrophy, would be a subject of regret ; an average of one hundred members contributing three guineas annually, and forty members non-resident in England, contributing one guinea supplemented by the liberal donation of the Government of India of two hundred guineas, and the interest of the small capital remaining from a period of greater affluence, constitute an income of about £600. There was a time when members were forthcoming, who made annual presents of £100 ; and one liberal patron whose name should be recorded, Sir H. Worsley, presented £1,000. The same sum was contributed by vote of Parliament to assist the publication of the cuneiform inscriptions. The income above stated is pretty equally divided in three shares—the rent of the house, the salaries of the Secretary and his staff, and the cost of printing the journal. This therefore is the minimum on which the Society can exist on the most restricted scale, and no

margin is left for the purchase of books, or any purpose which might appear to be useful. It is difficult to lay down for another what should be their duty, or what might be their feelings; but it does not seem unreasonable to suppose that a certain number of the retired servants of the Indian establishment would annually fill up the vacancies caused by death and too frequent withdrawals. Some scheme of amalgamation with other societies, so as to utilise the rooms and the library, might be hit upon. Several schemes for readjusting the terms of subscription and thus attracting subscribers have been discussed, but without any result. As a fact, the Societies, based upon a guinea subscription, generally have no library and no paid establishment, their operations being conducted by volunteers, and in many cases the use of a room being granted by some public institution, the expenditure is limited to the publication of the journal.

What is therefore earnestly to be desired is that new members could be found in the services in India, as "non-resident," who on their return to the country would take their place as ordinary members. It is often a subject of comment by foreigners, how strangely indifferent the English seem to be to the mine of antiquarian interest, which a kind Providence has thrown into their hands. It has always been so, but perhaps since the extinction of the great Company more so now than ever. We are tempted to transfer to our columns a letter addressed by Mr. Colebrooke to Dr. Wilson as far back as 1827.

"Careless and indifferent as our countrymen are, I think nevertheless you and I may derive some complacent feelings from the reflection that, following the footsteps of Sir W. Jones, we have with so little aid of co-laborators, and so little encouragement, *opened nearly every avenue*, and left it to foreigners, who are taking up the clue we have furnished, to complete the outline of what we have sketched. It is some gratification to national pride that the opportunity which we English enjoyed has not been wholly unemployed."

A second suggestion is that authors of books, bearing on Oriental subjects, should courteously forward a copy to the library; there are no funds to purchase books. The liberality of many publishers and authors has to be acknowledged. Notice of all new works is duly made in the Annual *résumé* of the progress of Oriental research; and this acts as a kind of advertisement, and instances have been known of persons purchasing a book to which their attention had been called by seeing it casually on the table, or on the shelves of the Society. Many members have presented volumes to the library, and many more have bequeathed books and manuscripts; and for any one who had at heart the advancement of the knowledge of the East, it would appear to be more

appropriate to dedicate his books and manuscripts to a Society which would appreciate them, than to leave them to be sold and scattered, or bequeath them to relatives who have neither taste nor understanding to know their value.

A third suggestion is, there are still many tracts in Asia and North Africa; many dialects of inhabitants of these tracts; many curious customs; many ruins of great buildings; many remnants of the mighty past, which have been imperfectly investigated, and concerning which no authentic or trustworthy details have appeared in public prints. The temptation, of course, is to write a separate book; but such an operation requires leisure, capital, or interest with publishers, and opportunity, and such a work may often fall still-born from the press. On the other hand, a carefully prepared short paper for a journal, such as that of the Asiatic Society, obtains at once a circulation among those able to appreciate it, and at no cost to the writer; and there it remains for reference hereafter, or to form the nucleus of a larger work, if the author's life be spared; if not, the information is not lost, and the writer is honourably remembered. To those who have spent their quarter of a century in India, it must come back that there *was* a time, and there *were* opportunities, and there *was* a special knowledge, which might have been so utilised, had it been understood that all that was required was to forward the paper to the Secretary in Albemarle Street, who would have submitted it to the Council and the Director, who would no doubt have communicated with the writer. Contributors of this kind are more valuable to a learned Society than contributors in money.

And one word with regard to the Society itself. Unquestionably the social advantage of a place of reunion is reduced to a nonentity. The annual meetings are reduced to a mere shadow, if not a sham. No doubt there is a tendency for each member to ride on his own hobby. Old Sir John Bowring's voice will be heard no more about China and Siam; Holt-Mackenzie would have liked to see Land-Revenue and land tenures noticed; Colonel Sykes would have had more statistics; Mr. Marshman would have ventilated Cotton and Railways. Lord Strangford viewed the world from the stand-point of Constantinople; Wilson of Calcutta, and Rawlinson of Babylon. But a little opposition gave a little life; as it is now, the majority of living members are as silent as the marble busts of the old members which surround them. Better lectures to a more sympathising audience might be given in the adjoining Royal Institution; and such contributions, as do find their way to this journal, might find a place in the journal of some one or other of the rival Societies.

But these are duties which this Society alone can discharge. We have mentioned above that all distinguished foreign Oriental

scholars are made Honorary Members of the Society, and their number is added to with judgment, so as not to make the honour cheap, and still omit none worthy of the honour; and then to use the words of the report of 1855—"In their obituary notices the Council records the loss of eminent Oriental scholars, whose great attainments, or peculiar devotedness to the pursuit and extension of our knowledge of Asia, makes it the duty of the Society to trace the steps of his literary progress, and to enumerate the works by which the treasures of Eastern learning has been enlarged."

Then, again, the library of the Society is a convenient one for the concentration of peculiar and special information, which scholars can refer to and borrow. Exchange is made by this Society of its journal with no less than one hundred Societies; and out of this large number many are foreign, and perhaps in no other place in London would the journals and publications of some of these Societies be found when occasion arose to refer to them. If this Library were enriched by further purchases or donations, its value would be still greater. The most is made of it that can be.

But it is on the journal that the Society must rest for its reputation. The Society is the only body that on certain topics can speak upon an entirely independent platform. It can memorialise the universities, or the Government, upon subjects which fall within its special domain; as it has done in times past, when it memorialised the University of Cambridge, not in vain, to make provision for the teaching of Sanskrit, and this last year has represented to the University of Oxford the expediency of constituting a Semitic chair. At the solicitation of the Society, a grant was made from the State for the Rawlinson Inscriptions, and the Society made the first move in the cause of Archæology in India. In the pages of the journal the conflicting views of scholars can be set forth, as in the notable case of the theories of Dr. Goldstücker and Dr. John Muir on Vedic interpretation. When doubt was thrown by sceptics on the genuineness of the Assyrian Inscriptions, in the pages of the journal the sealed translations made by separate scholars were published for the judgment of the learned world. Attention is fearlessly called in the pages of the journal to the neglect of Oriental studies in England; and a constant protest made against the shortsighted policy, which has led to the anomaly that the conquerors of India have to look to France and Germany for competent persons to occupy Chairs of Oriental instruction, to edit or translate Oriental works, to catalogue Oriental manuscripts, to discharge the offices of librarian and secretary to Oriental institutions, and to conduct researches, for which English industry and intellect ought to be forthcoming. In the journal also are found notices of the

discovery and cataloguing of Oriental manuscripts, both in Europe and India, a kind of information of first rate importance to the scholar, and which no other journal could supply.

Let it never be forgotten how nobly the old Court of Directors of the East India Company discharged their duties as patrons of learning and literature. It is not intended to make any reflections on the present Government of India, as it is not asserted nor insinuated that patronage is not liberally bestowed on authors and scholars according to what is considered to be right and proper for a constitutional Government, having to answer to Parliament for its proceedings. But the old Court had another law, and another way of dispensing its patronage, sometimes bordering on princely magnificence, with the advantage of abundant funds subject to no account.

We have reserved to the last our notice of what appears to us one of the most important—if not the most important—duty, which may be discharged by the Society through its council, which would be highly valued on the Continent, and be quite *sui generis*; for it is in this journal alone that such a production could appear; and it would itself be the most generally interesting paper that a journal could produce, for, while the contributions on special subjects, such as Assyrian Philology and Indian Archæology are additions to knowledge, still by their very nature they are unreadable, if not unintelligible, to the majority even of the reading public. We allude to a careful and complete annual *resumé* of the progress of Oriental study and research, such as Professor Garcin de Tassy has for many years issued with regard to the vernacular of India, and MM. Mohl and Renan annually compose for the journal of the Société Asiatique. It is no reply that these gentlemen already supply what is wanted, for their admirable discourses are in the French language, published in a French journal of limited circulation; and on some particular side of the subject where the Royal Asiatic Society is strong, the French Society from its opportunities and proclivities is very weak.

The project has long been recommended by the Council and during the last five years has been partially, though ably, carried out by the present secretary. We proceed by quotation to illustrate our proposition.

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In 1867 Sir Edward Colebrooke, President, remarked that, "the report of the Council was with little variation the work of their valuable secretary. It differed in one respect from that of last year. While giving a full account of the labours of the Society, it took no survey of those of kindred Societies both of Europe and in the East, which were reviewed in our last report. But it was thought that such a review would prove more interesting when given at certain intervals, as it might be rendered more comprehensive and convey a clearer view of the general progress of Eastern literature. The useful and important object had not been lost sight of." In 1869, Sir Henry Rawlinson, on accepting the post of President for the next year, remarked, "that the educational movement would be in its further development of material use in promoting the spread of Oriental science, and should therefore be a subject of congratulation to the Royal Asiatic Society. As long as he had the honour of presiding over the Society, his attention would be directed to the current literature of India, as much as to the cultivation of Oriental studies in Europe. The two subjects were closely allied and equally deserving of the care of the Society. When he met them again at the next anniversary meeting, he hoped to be able to offer a more detailed review of both these interesting matters."

From the foregoing extracts it may be gathered to be the settled policy to have a complete *resumé* every year to extend over the whole field, including the reports of kindred Societies, such as those of Paris and Leipsic, the Oriental Text and Translation Societies, and kindred institutions such as the Palestine Exploration Fund and Biblical Archæology Society, the Bibliotheca Indica of Calcutta and Bombay, the Archæological Survey of India, and a general review in detail of the modern vernacular, as well as the ancient classic or dead languages. Care should be taken that in the two subjects of Philology and Archæology no portion of the field should be omitted, which may be generally divided into Egypt and North Africa; Assyria and Arabia; India and Ceylon; Java and Malacca; China and Siam; Persia and Central Asia; Turkey and Russia in Asia. While India and Ceylon appeared in every report, other fields might be noticed at greater length in occasional reports; but for India and Ceylon it must be remembered that Europe looks to England for correct information. The native newspaper press, brought under periodical review by the local Governments, presented a new and interesting field for report, as being the first instance in history of an entire freedom of writing and publishing, enjoyed by a subject Oriental people in the midst of decaying customs and religions, and a great upheaving of national sentiment. Under a late law of India all books are registered and entered into catalogues, copies of which

reach the Society, and present a most curious subject for annual analysis.

More might be done to bring the publishers in India *en rapport* with the reading public in Europe. On this subject in 1866 the Council remarked, "that while duly appreciating the talent and scholarship bestowed by learned Hindus and Mahomedans on the cultivation of their ancient literature, and the patronage still accorded to it, as of old, by Native Princes, they cannot refrain on this occasion from recording their full concurrence in the regret frequently reiterated by M. Mohl in his annual reports, that on the one hand, the editors and publishers of works which issue from the native presses of India, do not sufficiently consider the desire of European scholars to possess these books; and on the other, that such desire is not sufficiently brought home to them by those who have the power and opportunities of doing so."

This was indeed penned before the passing of the latest Press Act in India and the publication of annual catalogues; still there is a want of information, and a want of supply of texts printed by private publishers, felt both in London and in Paris, and it appeared to be in the hands of the Society to supply a remedy to both. A careful analysis of the catalogues published annually would supply the information, and a circular from the Royal Asiatic Society to native publishers, and published in native newspapers with the appointment of receiving agents in India, would, if we mistake not, secure a presentation copy of most of the books published: there would remain the expense of bringing them to England, for which perhaps the limited resources of the Society are not equal.

And though many subjects, originally included in the prospectus of the Society, have drifted from it, still others have come into existence. The schoolmaster is abroad in India, and the results are reported annually, and buried in Parliamentary blue books, and remain unknown to the general home and continental public. The results of education are showing themselves in the institution of Anjumans and Literary Societies, of which nothing is known in England. The reports of the great Missionary Societies, if properly analysed, would supply, from a secular point of view, much evidence of the effect of European contact on a great Oriental people, and much *bond fide* and *practical* information on the subject dialects and customs. The reports of a Protestant Mission may be distasteful to some in its original object; but no one, interested in the progress of the people, can fail to derive information from a study of operations conducted by purely independent parties from Cashmere to Point de Galle, and on the whole, allowing for a certain amount of professional bias, faithfully reported.

Turning its glance homewards, the Society should in its report mark the progress, or neglect, of Oriental study at the Universities, or in the great arenas of competitive examination, which has become one of the features of the age. The number of professorial chairs in the British Isles should be recorded, and the wants and shortcomings pointed out, prejudices combated, and ignorances cleared up. Then, and then only, can a correct opinion be formed whether, as a Nation, we are doing our duty, and whether sufficient encouragement is afforded by the State to students and scholars. It is a reproach that Englishmen should have to go to Germany to learn certain branches of knowledge, and that Germans should be necessarily sent for to discharge certain duties in England.

It cannot be doubted that if such a report was published annually, and in good time, it would be welcomed by the literary world, and would equal in value, and exceed in general interest, the greater part of the original contributions. The Secretary should be collecting materials throughout the whole year by careful collation of such circulars as are periodically published, as the *Revue Critique*, *Revue Bibliographique*, the *Literarische Central Blatt*, *Trübner's Oriental Literary Record* and such like. Members of the Society should from time to time furnish notices of works which come under their observation; and during the last weeks the report could be drawn up from the materials thus leisurely collected. Nor can it ever be alleged that the Royal Asiatic Society is proceeding beyond its legitimate orbit by noticing Dr. Schliessman's discoveries at Troy, the interesting operations at Ephesus, the solution of the mystery of the Cypriote language, as it must not be forgotten that the Society originally embraced every field of Asiatic research; and although gradually, and by no fault of the Society, but from the tendency of the age, certain subjects have been withdrawn and entrusted to special Societies, still it is to a Report of the Royal Asiatic Society alone that the outer world can look for a survey of *all* the work done and in progress during the past year. Moreover, the Royal Asiatic Society by its original constitution embraced "information of *all* " that is known in Asia which belongs to Science, and *all* that is " there practised which appertains to Art."

ART. IV.—THE KEATINGE RAJKU'MAR COLLEGE, KATHIA'WA'R.

PERHAPS nothing so nearly brings home to our minds the vastness of our Indian Empire, as any at all detailed account of what is taking place in a distant portion of it which may be unfamiliar to the reader. We do not allude to extraordinary or remarkable events, for regarding these the Indian Press keeps us tolerably posted up; but more to what may be styled the interior economy of the country, the habits and customs of the people, the progress they are making, and the efforts of Government to encourage them and guide them in the proper course.

General facts are known to us all; that each province has its educational department, native press, native chiefs, and its own system of managing its land revenue; but the ordinary Bombay man knows but little more what a Bengalee Baboo is really like than he may have gleaned from Dave Carson's famous caricature; whereas the denizen of Calcutta or the North-West has an equally remote idea of the merits or demerits of the passed Guzerathi or Deccanee brahmin. Of course, railways, whether broad or narrow gauge, are gradually tending to make us more familiar with each other than in former days, but it is necessarily a work of time. Old ideas and impressions are not easily eradicated; we Englishmen come out to the country looking on it as a whole, forgetting its size and not being acquainted with its various divisions; our atlases too have done much towards fostering this; from our youth we have seen only one map allotted to India, instead of one to Bombay, another to the North-West, and a third to Bengal, and so on. Once out here, we begin to realize how distant from each other and distinct these are, and to correct our previously formed erroneous, though natural, perceptions on the subject.

In the present paper it is intended to give a sketch of what is being done in a very remote portion of India in the matter of the education of native princes, work quietly and unobtrusively carried on, but well deserving such publicity as our pages can afford it.

Kathiáwár, situated on the western coast of India, is a province politically under the Government of Bombay; its area is about that of the kingdom of Greece, and it consists of various small native states whose revenue averages from 30 lacs to one-third of a lac. The population is rather more than two millions, and over these kinglets, according to their importance, the British Government as paramount power exercises through its political officers a more or less rigid supervision. The inhabitants are warlike and not easily managed by the weak native governments it is our policy to

support. To strengthen and improve the latter, instead of absorbing them, has for long been the aim of our statesmen, and by far the most drastic measure for the attainment of this end has been the founding of the Rajkúmar College.

As its name denotes, it is a College for the sons of kings ; and here are collected together, not only the young chiefs of this province, but also some from other parts of Guzerat, such as the Mahi Kántá and Rewa Kántá, where the same language, Guzerathi, is spoken.

The origin of this now fairly established institution may be traced back to a letter in 1864 from the then Director of Public Instruction, Sir Alexander Grant, to the Bombay Government, pointing out the extreme desirability of some machinery being brought to bear for the education of the native aristocracy of the Presidency, and suggesting that it was a subject for consideration in the Political Department. On this a circular was issued to the heads of local administrations, asking for their views as to the best means of educating young native chiefs and nobles, and fitting them for the discharge of their public duties. Amongst the replies elicited, was one from Colonel Keatinge, Political Agent in Kathiáwár, dated 29th March 1864.

He divided such boys of Kathiáwár into two classes : 1st, those whose fathers are still alive ; and 2nd, those whose fathers are dead ; and stated as his opinion that in the case of the former merely political influence could legitimately be used to induce fathers to educate their children, but with regard to the latter he recommended much more marked and energetic action. His idea further was that the boys must necessarily be removed from the evil influences of their homes, which would involve the establishment of a boarding institution on a considerable scale in British territory, somewhat akin, we presume, to the Wards Institute at Benares, from which the boys could prosecute their studies in the High School. He foresaw that the measure would be exceedingly unpopular in the houses of the minors, but believed that this would not be of long duration.

Here the matter apparently rested till 1867, when a definite plan was determined on of starting a College at Rajkot, the political and military head-quarters of the province. The new Political Agent, Colonel W. W. Anderson, and his assistants used their influence with the chiefs to get them to subscribe for a building, eliciting in all Rs. 30,000 which has since been largely supplemented, and Government sanctioned a further sum of Rs. 20,000 from Local Funds ; and on the 25th April 1868 the first stone of the Keatinge Rajkúmar College was laid by Colonel Anderson, who in a happy and encouraging speech, while thanking the donors for their liberality, urged them not to be content with bare

bricks and mortar, but, when the time came, to follow up what they had done by sending their sons to reap the benefit.

The present handsome *Gothic* building was then commenced by Mr. Booth, the Local Funds Engineer. It was designed to form three sides of a quadrangle, of which two have now been completed, containing sleeping apartments for 36 boys, it being part of the scheme that each boy should have a separate dormitory. It is double-storied, and either front measures rather under 300 feet; over the principal entrance is a porch surrounded by a tower about 60 feet in height; on the groundfloor there is a large central hall, 46 feet by 35, and above corresponding to it is the library. Stabling, out-houses for the servants, a racquet court and a gymnasium have also been erected.

The front portion, with accommodation for sixteen boys, was completed in 1870, and the opportunity of the Governor of Bombay, Sir Seymour Fitzgerald, visiting the province that year was taken to open it with all due *éclat*. The 16th December was the opening day.

The mere fact of His Excellency being present, and the admirable speech he made on the occasion, did much to give it a good start, as showing that the ruler of the Presidency was himself warmly interested in its future success, and that the scheme was attended with the best wishes and sympathy of the paramount power.

The idea of the boys attending the High School for their education had been abandoned, and it was resolved that the College should be complete in itself and not a mere boarding-house. This probably detracted somewhat from its first necessary unpopularity, as to these highborn young chiefs and their parents, the notion of their attending daily at one common seminary with their future subjects would have been eminently distasteful.

Accordingly the Educational Department was requested to nominate the staff. The gentleman selected for Principal was Mr. Chester Macnaghten, an English University man. A happier choice could not have been made, and the success the College has attained, and the gradual eradication of the many suspicious prejudices entertained against it, must in no small degree be attributed to his untiring efforts. Kind and firm, equally at home with the boys, whether in the class-room or the playground, he unites qualities likely to endear and attach the mind of youth. That of the Vice-Principal, Mr. Turqud, was another good appointment, and he has ably seconded the views of his chief. The remainder of the staff consisted of two masters, a Sanskrit master, a Persian Moonshee and a teacher of Gymnastics.

At the commencement of 1871 these all assembled at their posts, and it was arranged that the first term should commence on the

1st February. On that day only one boy presented himself, Tukt Singji of Bhownuggur, the future ruler of the wealthiest state in the province. Mr. Percival and Sir Gowrisanker Oodisanker, the joint administrators during his minority, by causing the punctual presence of this youth, did much to give confidence to others; eventually the number rose to twelve.

The difficulties to be surmounted in getting any boys at all to attend can be imagined. Although most of the twelve pioneers were minors, yet the ladies of their families, who in Kathiáwár exercise no little influence, were directly hostile to it, as also were the servants of the Durbars, Brahmins, who as a class had for generations exercised the virtual management of their masters' estates together with the contingent advantages of the position. They of the present day were quite shrewd enough to perceive that if their chiefs really became manly and educated, and as a consequence began to look into matters for themselves, the sun of their prosperity was likely soon to set. The opposition of both was very natural and that of the mothers demands our sympathy. To an English widow it is a great wrench to part from her son to launch him on the river of school life; she has her hopes and fears, but has always looked on the day of parting as inevitable, and her education shews her that it is for the boy's permanent good, and it has always been the custom in her family and in those of her neighbours; lastly, the boy himself is only too anxious to enter in the first heat of the race of life. Here all this was wanting; the youths did not like it, the relatives, male and female, were against it, it had never been the custom hitherto, and there was a suddenness in the call rendering it very different to an event which had been looked forward to from her son's birth, and thus to a certain extent discounted when the time of separation arrives.

Persons looking at the College as it is now, after a short existence of three years, are apt to underrate or forget these original obstacles; but when we come to reflect on them, it certainly speaks well for the firmness of the Government and the tact of the political officers that they were ever overcome. The first term "at the prison," as it was currently styled amongst the natives, was purposely a short one, and in April the twelve boys returned to their homes to tell during the vacation what they had seen, whom they had seen, and what they had done.

Since then the number has gone on steadily increasing, last term the very respectable total of thirty having been reached. The Nawáb of Janágadh, the principal chief in the province, lord of Somnath and the sacred Girnár Hill and its famous Asoka stone, sent his heir-apparent; though he, a youth of seventeen years of age, was too old to go through the whole course, yet the example thus set was a marked one. In 1873 reinforcements were received

from the Rewa Kantá in the shape of the young Rajas of Barria, Lunawara, and Soonth, the two former of whom had till then been at the Tálukdári school at Ahmedabad. Indeed, as far as numbers go, it is a question whether as regards Kathiáwár the maximum that is desirable has not already been attained ; it would probably now be easy to attract more boys whose parents would be only too glad to undergo the expense, which varies from £15 to £30 per mensem, for the sake of the good connexions and friendships their sons might make, and for the increased importance they themselves would acquire in the eyes of their neighbours ; but it would be a fatal mistake to allow quality to be sacrificed for quantity, and the prestige of the College would be greatly lowered throughout the country. It has been christened the ' Rajkúmar ' College, and that it should remain.

Early in each year a speech day takes place, when all the officers of the station, military, civil, and political, together with the ladies, assemble to hear the speeches and see the prizes presented for the work of the past year. The writer of this article had the honor of receiving an invitation to the last gathering of the kind, which was held on the 11th March 1874. The large College Hall was tastefully decorated with banners and flowers, and was well filled by the leading natives present at Rajkot. Punctually to the hour named the 29 boys of whom the College then consisted marched in and took their places in order ; they were neatly dressed and varied from eighteen to nine years of age ; all wore English shoes and the absence of jewellery was marked. Such occasions are usually inaugurated by a speech by the Principal, and the following extracted from that delivered in 1872 will well bear quoting.

Mr. Macnaghten, after some remarks as to the progress made during 1871, says :

" Generally we desire to win these youths by a system of gentleness and honest humanity. We do not expect nor desire perfection, and shall forgive small irregularities in things not wrong in themselves, so that deceit may have no room to live, for it cannot live where there is nothing to hide, and that there may exist among us a simple and honourable confidence. We believe that this confidence between man and man is the quality most needed by natives of India generally, and that having this the chieftains of Kathiáwár will most successfully, as well as most honourably, be able to answer to their high vocations. They will learn, we hope, to trust each other and so hereafter to trust and help their subjects too. We believe that above all things a system of check and suspicion is to be avoided. We believe that for moral, just as much as for physical, development it is not good to close our windows so long as the air which comes in is

"healthy. Better even to take in occasionally a little bad air
 "than persistently to interrupt the light and freshness of heaven.
 "We believe that by it that most delicate as well as most noble
 "of human qualities which we express by the word 'honour' (we
 "all know what it means, though we find it hard to define) may
 "best be encouraged and increased. So much for our moral
 "training, on which it is difficult to speak definitely. In intellec-
 "tual and physical matters, our discipline will be fixed and regular,
 "and such regularity we believe to be as pleasant as it is whole-
 "some. For by it mind and body are hardened and matured,
 "and there comes that keen enjoyment of life's powers which
 "makes the tempers of some men so buoyant and so bright—the
 "rejoicing of a young man in his strength. And thus we
 "hope that in some small degree the scholars of the Rajkumar
 "College may tend towards the poet's ideal, the *mens sana in*
 "*corpore sano*; we do indeed wish sincerely for them that they
 "may do justly, and love mercy, and walk humbly as men who
 "are conscious of a great responsibility. And we believe that
 "their nature is good, and that they are capable of worthily filling
 "the high position to which they are called. Only they must not
 "be idle. Now, if ever at any time, chiefs must be active and self-
 "denying. A chief who is a chief only in name cannot in these
 "rapid days of upward progress and thought hope to hold his
 "own or even to exist beyond a very short span. The old times
 "are passing away and all things are becoming new—in Kathiáwár
 "slowly perhaps—yet in Kathiáwár as surely as in other places,
 "We see the old walls surrounding the towers and hamlets of
 "Sauráshtra rapidly falling into decay, and we know that they
 "will never be rebuilt, such means of defence being now useless,
 "But a better and wiser defence there is than that of stone walls,
 "and that is in the strength of a good and wise government. If
 "these boys, who surround us now, shall use the advantages of
 "their youth—advantages which none of their fathers ever before
 "have known—they may hereafter by a mutual friendship and
 "faithful administration give to Kathiáwár a light and a security
 "such as she has never yet seen."

This year the prizes were distributed by Colonel Anderson, the
 Political Agent, who from the first has taken so warm an interest
 in all connected with the College, and who now on his retirement
 is about to relinquish the helm to his successor, Mr. J. B. Peile,
 formerly Director of Public Instruction in the Bombay Presidency,
 who from his position and previous experience will be able to do
 much for the institution, at the opening of which by the Governor
 he was officially present. The prizes were by no means, as might
 perhaps have been expected, indiscriminately awarded,—to every
 boy some kind of award,—but were few and consisted of hand-

some volumes which were evidently valued by the recipients. With the view of exciting some sort of emulation amongst youths whose material future, whether or no they choose to exert themselves, is tolerably certain, a rigid system of marks is kept up throughout the year, and the first boy only in each class obtains a prize. In addition, there were three general prizes open to all, for English speaking, Gymnastics and good conduct; the last was gained by a young Mahomedan, Hossain Mia, of Mangrole, who also received another reward as being head of the third class. This is satisfactory as shewing that Mahomedans, if properly treated, at all events among this class of boys, can fully hold their own with Hindus.

Then followed the speeches consisting of pieces from works such as Aytoun's or Macaulay's Lays, Macaulay's Essays, &c., admirably selected and very well rendered. The pronunciation of the English was in several instances very fair, and all by the emphasis and expression given showed, not only what trouble must have been taken by themselves and their tutors, but also that they understood and grasped the spirit of what they were declaiming. Their memory was something astonishing, the longest pieces being recited without hesitation or prompting. The nervousness one so often sees in English boys when thus placed in a prominent position was quite unobservable, all seeming as self-possessed as though nothing special were taking place.

The importance attached to a knowledge of English is noteworthy: all down to the lowest class learn it, and the theory that no one ought to attempt a new language till he is thoroughly well up and grounded in his own is manifestly not acted up to in the College curriculum.

After the speeches the meeting adjourned to the playground, the European officers and gentlemen present joining the boys in a game at rounders, which and foot-ball seem to be their favourite amusements.

The youths as a body appear to afford an excellent material on which to work; frank, gentlemanly, friendly with each other, and respectful to their superiors, they are not forward or too familiar with strangers. When they first came some of them would hardly speak to each other on account of hereditary feuds between their families; many of them are Jhárejá Rájputs, a tribe notorious not so very long ago for the practice of infanticide. There is also a sprinkling of Mahomedans whose ancestors were by conquest a comparatively recent importation. In all but religion they have adopted the habits and customs of the conquered. The Káthis, too, chiefly memorable as being the most accomplished plunderers of the day and for having given a name to the province, are represented. There are, as a matter of course, no

low caste boys, all being able to trace lineage back to a distant period, and some to many centuries.

Each is allowed four attendants, and riding drill being one of the branches of education, horses form a necessary portion of the outfit. The servants are men of the opium-eating Durbári class, who would invariably much prefer to be at their homes, but who can by no means afford to lose their position by failing to cling closely to the skirts of their young masters; from the very nature of native society they are an unavoidable nuisance.

The interior economy of the College is pretty much as follows:— Rise at 5-30 A.M. at sound of bell, gymnastics on Sundays, Tuesdays, Thursdays, and Saturdays; riding or drill on Mondays, Wednesdays, and Fridays; lessons on full school days from 8-30 to 12-30, and in the afternoons from 1 to 4. Thursday is a half holiday and corresponds to the military station holiday, which enables the boys often to join with the European gentlemen in their sports.

After 4 P.M. out-door games till dusk, after which reading and in-door amusements till 9 P.M., at which hour all including servants must be in bed.

The subjects for study and the hours for each are regularly mapped out, and strict punctuality is observed which disciplines the youthful mind and shews them the advantage of methodical habits. It is quite possible that ere many years the College will possess boys capable of matriculating in the Bombay University, but should a forced residence at Bombay be necessary to enable them to take degrees we doubt whether it would be worth while exposing them to the temptation of a town life at so early an age.

The programme really desired is that the minors should enter at about 10 years of age and remain till 18, after which they should spend a year travelling in India, and on their return make themselves thoroughly acquainted with the practical working of government in their own territory, and at 21, assume charge of their estates. This can in no case be fully carried out and fairly tested for another six or eight years at least, as the College only dates from 1871; a few young men after spending about a year at it have already gone through a course of travelling, but none of the minors have as yet attained their majority, and those who are just about to do so entered at far too advanced an age to reap the full benefits. The only obstacle in the way of this scheme is the custom which prevails of marrying when about 16 or 17 years old. This is the event of the young chief's life, and from that time they are in native durbars looked upon as having put off childish things. The return to school and its discipline is, as a consequence, exceedingly distasteful to the boys, their connections, and relatives. Some sympathy also may be felt for the young wives, but as there are

generally three or four of them, none of whom has either seen or been seen by the bridegroom before the wedding day, it may be presumed that the bonds of affection cannot as yet have been drawn very tight.

Still afterwards keeping the would-be young man in leading strings is entirely opposed to native ideas, and in each individual instance strong pressure from without will doubtless be required.

The College has at present a somewhat hand-to-mouth sort of existence, each chief paying for his share of actual expense and no more. There is no endowment and no funded property; this is a subject for some anxiety, as from the nature of the institution the number must always be very liable to fluctuate, and should it through any cause ever fall to a low ebb, some difficulty might be experienced in maintaining it on its present liberal scale. Chiefs who have already opened their pockets so generously would not cheerfully entertain the idea of any general fresh subscription for no immediate or tangible benefit, but merely for ensuring a certain future to what seems to them already sufficiently able to stand and take care of itself. Anything at all tending to revive its first unpopularity has to be jealously guarded against; perhaps a certain extra percentage on the monthly account of each boy attending lumped in his bill would be as simple a way as any, and the one least likely to be felt of raising a fund which, invested in Government Securities, would gradually accumulate to something considerable.

Enough has been written, however, we hope, to shew the reader that here, in old Sauráshtra, the land of the sun, as its former name was,—a land in which superstition has ever held an easy sway, a land in which till very lately infanticide was an habitual practice, and where in certain portions in every third or fourth village may now be seen the memorial stones of suttees which had there taken place, a land notorious for its unsettled state and for the lawless character of its inhabitants,—has been established an institution abounding in matter for congratulation for the present and still richer in hope for the future. Though under its control, it does not cost the paramount power one anna, being entirely self-supporting; no extra cess is levied for its maintenance; the boys are not turned out from it mere conceited prigs, but fairly educated young gentlemen. Good riders and fond of sport, they possess qualities calculated to be pleasing to their subjects, and having the desire to do well and govern justly early instilled into their minds, they are not unlikely to succeed. As the branch has been bent so should the tree grow.

The caviller might say—but to this we think little importance need be attached—that such a course of training may render

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the young men too independent; that they may lose the ready obedience and respect that has always been accorded to the representations of our political officers, seeing, as they must, that these are but subordinate officials, and not, by any means, the Government itself, as in primitive times they were more nearly considered. Still will they not equally see by their increased knowledge what exceedingly small people they themselves really are, and how even the aggregate amount of all their estates is only a speck as compared with the Empire of Queen Victoria on which the sun never sets.

Also that by making these chiefs personally acquainted, friendly and intimate, with each other, we are depriving ourselves of a weapon which has always stood us in good stead since the battle of Plassey and the days of Clive and Warren Hastings; we are removing their old distrust of one another, thus rendering them far more fitted to band together for any common object. The selfishness of the argument is alone sufficient to condemn it, and it is not unreasonable to hope that should any occasion occur in which the whole province is called on to act with one mind, the recollection of their College days and its lessons may decide them on united action in the course of straightforward loyalty to their English suzerain.

It may be that the College has not made homes any happier, that it has excited discord in many, disagreements between husband and wife, or father and son. Of these, fortunately perhaps, we can know but little, there being a wide gulf between us and the inner life of Indian families. Regret it we must, but there should now be a counteracting source of pleasure to the relatives in witnessing the improvement that has taken place in the young Laird, and more than one father has pointed out to the writer, with evident pride, how manly his son was growing up, or what an excellent rider he had become,—qualities to them far more worthy of remark than any amount of book-lore.

The Keatinge Rajkúmar College may have cost much money, but the return, we are confident, will be more than cent per cent in the increased happiness and better government of Kathiáwár and Guzerat; and in this belief we heartily wish it Godspeed.

C. WODEHOUSE

ART V.—TAMIL POETRY.

- 1.—*Taylor's Oriental Manuscripts.*
- 2.—*Graul's Indische Sinnpflanzen.*
- 3.—*Baierleins—Tamulen Land.*

TELUGU is often called the Italian of the South of India ; and the *profanum vulgus* are in the habit of jumping at the not illogical deduction that the other languages of that part of our great peninsula are uncultivated and barbarous. This, however, is a conclusion by no means just. Telugu when purely spoken is certainly a melodiously sounding language, but Telugu is spoken in its purity in only a few districts of the Northern Circars. Elsewhere it often becomes a barbarous dialect. Even in its purity it has but little original literature, that is, *poetical* literature ; the only literature of worth in India, previous to the prosaic British occupation. The poetry of the language consists for the most part in its sound and accent. On the other hand the harshest and most guttural of the Southern languages is, as far its literature is concerned, the most poetical. It has not only a better appreciation of poetry, in whatever form or from whatever country, it is not only the most adaptive of *all* Indian languages, but it also boasts of the greatest number of original poets. In fact the Tamil language may be said to have never condescended to prose, and the history of Tamil land is to be found written only in poetry. Modern history is prose ; prosaic prose ; but our ancient history, and especially our Biblical history, is written in beautiful, though comparatively unread poetry. It is therefore not strange that the most poetical language of Southern India should be the most historical, and it would be unfair to call that merely mythical poetry, which is in reality our only historical record. It is the fault of 'our age of iron' with its statistical returns, its red tape and its system of decentralisation, that each branch of art and science is confined to its own department ; and is, as it were, labelled, docketed and put in its own separate pigeon-hole. Poetry should embrace all that is most perfect and most beautiful of every art and science. Even painting and sculpture take but a secondary rank when compared with poetry, and are of use only to portray or represent poetical thoughts and images. Music is only another way of writing poetry, and it has been said that the greatest masters have derived as much enjoyment from the writing, or the reading of a score, as the audience afterwards did from its performance. The higher enjoyment in such a case would, undoubtedly,

be that of composing, the hearing being merely a sensual pleasure. So it was with the Tamil poetry ; as Homer put his history ; Virgil his agricultural knowledge, and Lucretius his metaphysics into poetry, so a Tamil poet was but little esteemed, unless his works were replete with everything that he could collect of history, science, metaphysics, and religion ; and he was not content with merely referring to former discoveries in a foot-note, but each poet endeavoured to embody in his own work all that had been written or discovered before his time, and embellished the same with his own fancies, and added to it his own discoveries.

The capital of Tamil literature and science was Madura, in which town the brilliant members of the Pandion dynasty managed to collect all the most eminent poets, sages and sculptors. A high school was founded with 48 professorial chairs. Under these learned pedants, however, the Tamil language was in danger of losing its purity until the Cural of Tiroovallava effected a revolution in the language. Tiroovallava was essentially a popular poet ; a Pariah by birth,* his aim seems to have been to bring knowledge within the reach of all classes. Taylor in his 'Oriental Manuscripts' thus speaks of the work :

"Tiroovallava, guided by advice, had the address to select three topics of general interest and to avoid entirely everything that might be disputed or might be offensive to any of every sect ; adding to this precaution great ingenuity of thought and peculiar beauty and elegance of language, he produced a work which united every suffrage, and stands confessed, even to the present day to be the best and chief of all compositions in the polished dialect." After Tiroovallava follows a long list of Tamil poets, amongst these one of the most favourite is Avyar, Tiroovallava's sister. Royalty, indeed, enters the ranks of the poets and we find a Pandion King of Madura Adi Veera Rama (circa 1040) bringing out a book of poetry—the third book of the so-called 'minor poets' ; a class-book taught in the Government schools. But long before this date a revolution, even more important than that effected by Tiroovallava, indeed, to a certain degree brought about by Tiroovallava's book, swept over the whole of the Pandion kingdom. We allude to the overthrow of the Jains. Tiroovallava was a Jain, and about the time of his influence, we find Jainism—a creed hateful to the Brahmins, because it ignored them and their gods—increasing in strength all over the kingdom of Madura, until at last it was professed by the 48 doctors themselves, and in the ninth century we find that the King of Madura, Kuna, was himself a Jain. Kuna, however, married a daughter of the powerful Chola dynasty—Dasvani by name—through whose means

* A Brahmin father and a Pariah mother.

he was converted to the orthodox faith. The actual cause of this conversion was a severe illness from which no one could cure him until he at last turned to the Sivavite sage, Nyana Samandar, and promised to embrace the Siva religion if he would effect a cure. The king was cured; his physician further demonstrated the truth of his religion by the miracle of a palm leaf swimming up the Vyga stream; a persecution of the semi-Buddhist Jains followed, and 8,000 of the leading men were put to death or hunted out of the country. The history of this revolution and persecution is to be found in the 62nd and 63rd Tiruvilliadal, translated by Taylor in the 1st volume of the Oriental Manuscripts.

During the next century literature flourished in Madura, and a quantity of poems put in their appearance, many of which have survived the eight centuries which have since elapsed. We will endeavour to give the reader a few specimens from some of these later on.

Towards the close of the eleventh century Madura was burnt down and never afterwards attained its former state of power and magnificence, though the splendid hall of pillars which still exists as one of the noblest of Indian structures, was, probably, since constructed at a cost, it is said, of ten millions of rupees.

Regarding the poetry itself we now propose to offer a few words. The Cural of Tiroovallava is but a small book, but as the sage *Kapila* is reported to have said, in giving his decision in favour of the book being allowed a seat on the golden bench of the academy, "its meaning is extensive, even as in a drop of water on the top of a blade of grass, may be seen reflected the image of a great tree." It consists of 1,330 verses each of two lines, and treats of the three objects of man—Virtue (denial) Possession and Love. The rhyme, as in all Tamil poetry, is at the commencement of the verse, and the language is so compressed as to be not easily intelligible even to well-educated men. The same may be said of all Tamil poetry, and when taught in the schools it is necessary to explain each word to the scholars. But in spite of all these difficulties, the Tamil people cling to these poems with much affection; and love on different occasions to repeat them to a circle of pleased listeners.

The following is a specimen extracted from the first book of the so-called "Minor Poets" and attributed to Avyar, the sister of Tiroovallava:—

Aram Sheya Virumai.

Be anxious a deed of kindness to show;
Ere eating, your alms you first should bestow;
A benefit shown you, you ne'er should forget;
Nor let sleep a mastery over you get;
Be not idle to-day and idle to-morrow;
Nor yield up entirely your mind to your sorrow;

or the following from the third book, said to have been written by King Adi Veera Rama :

The mighty seed of the sweet juicy fruit of the palm tree
Though nourished and borne high up o'er our heads in the heaven ;
Yields when grown to a tree, for one man not even,
Shadow sufficient.

The diminutive seed of the fruit that grows on the banyan,
Though smaller than even the tiniest fish spawn in water,
Yields when grown to a tree, to kings with their fourfold equipment
Of footmen and riders of chariots and elephants
Shadow sufficient—

Therefore—

The Great's not always great at all,
Nor always little what is small.

Another little book sings :

If thou doest a good deed, ask not again in the instant—
What good will it bring me ? what fruit ?
Think but once of the palm tree that gives from its summit
The water it drank at its foot.

Again :

Till it falls, to the man that e'en fells it,
Gives the tree refreshment and shade—
Till he dies, by the good man all evil,
Is by good acts requited and paid.

The following may serve as a specimen of a Tamil satirist, and is translated from the late Dr. Graul's "*Indische Sinnpflanzen*":—

O fools ; who restless wander and cry 'tis hard, 'tis hard,
In towns and lands and deserts to find the highest Lord ;
Whose all pervading Presence through Earth and Heaven swells ;
Look nearer home *ye fools*, within your breasts he dwells ;
To Kasi ! Kasi ! criest thou, until thy feet are sore ;
When reached, is thy heart's longing less bitter than before ?
But better tame thyself and bid thy passions flee,
Then gaze within thyself ; the true Benares see !

The following stanza might with advantage be remembered by some of our B. As. :—

I read and write and who knows more, I pray ?
Such are the notes ye asses like to bray.
O worms ! who nothing know, can never know,
Be wise ! your writing-madness to the breezes throw ;

or this might be commended to the consideration of many a sleek pilgrim :

Brahminical cheat ! with the close shaved head
With offerings, Vedas, and sacred thread ;
Let thy mummeries cease and wisdom learn,
Ere in Brightness divine an absorption thou'lt earn.

Hitherto, however, our extracts have touched only on religious subjects. We will now attempt a specimen from Parapoorul's

spirited war poem ; we again translate Dr. Graul's rendering and adopt his metre :

(THE KING GOES TO BATTLE.)

Like a sea surges up the terrible host,
As by wind in its fury now goaded ;
And the monarch storms past through the opening ranks
In a chariot with gold overloaded ;
And their flies round the host in its front and its rear
In circles still growing more narrow,
A flock of black demons whose wide gaping maws
Will feed on the fallen one's marrow.

(THE QUEEN'S SORROW.)

Who once filled a throne lies stretched on the field
Whilst foes of his valour are singing,
But ' husband ! O husband ! ' exclaims the wife
Of the smile so tender and winning.
And weeping and moaning she puts next her heart
His wreath all faded and gory ;
And clings to the breast which pierced by a dart
Is covered with heavenly glory.

(A HERO'S DEATH.)

Like the lion who roams through the forest glades wild
His eyes with majesty flashing,
Yields his life without murmur when struck by a rock
Which comes through the valley down dashing ;
So the hero with sword all dripping with blood,
Looks round on the hosts that surround him,
Then flashes his eye, he raises his hand—
And falls with his foes all round him.

The foregoing are a few specimens of Tamil original poets, but the number of translators and adapters is even greater. Amongst the most important of the former is the translation of Valmiki's great poem the *Ramayan* ; two ponderous volumes, compiled, probably, by several authors. The Tamulian prides himself that this translation is even better than the original, and many persons gain their livelihood by carrying about the heavy books and chanting out their contents to a circle of wondering hearers. This translation is in prose, but this by no means prevents its being sung ; and these wandering troubadours often sit up till midnight, singing in a dreary monotone, relieved now and then by the twang of a guitar, or the beat of a tom-tom, the adventures of the pious Ráma, the Tamulian's favourite deity, and his faithful wife Sítá. We would willingly give a specimen from the prose translation, but space forbids us.

We will now endeavour to give a specimen of a Tamil theological poet, avoiding, however, the abstruser questions into which Indian poets so willingly enter. The following extract from Tayuma-

naver, portrays well the feelings of man of acute sensibility, and deep thought, who, though unable to disconnect himself in his daily life from the rites of idolatry, still yearns for something higher and nobler.

Again, we translate from Dr. Graul's rendering :

Knowing all my thoughts, for ever and again
Thou comest to refresh me ; then grace bestowing rain,
O Supreme Being.

Thou nectar never cloying, thou stream of heavenly bliss
O thou the God that dwellest in perfect loneliness,
O Supreme Being.

All things pervadest thou, O sweetest honey dew,
My inward self-possessing thou sweetenest through and through
My coral thou, my pearl, my mine of purest gold ;
My beam of brightness, spirit-light and priceless wealth untold ;
O Supreme Being !

My eye, my thought, my tree by heavenly stream ;
My æther ray ! my joy ! my wonder giving dream ;
O Supreme Being !

O sea of bliss ! may I not plunge in thee ;
Nor quench the thirst which now destroyeth me ?
O Supreme Being !

When will my sorrow cease, my fountain spring ;
And flow again with joy, O thou my Prince and King ;
O Supreme Being.

To thee in silent worship, I ever cling and pine ;
And like an orphan child, I restless long and pine ;
O Supreme Being !

However guilty I, whatever wrong I do ;
I ask thee motherlike, thy pitying love to show ;
O Supreme Being !

There is a tenderness of longing about these lines that reminds the reader of the royal Psalmist and would lead one for a moment to suppose that such a man might almost be persuaded to be Christian ; but no ! the ties of caste and tradition are fetters to heathenism which it is almost impossible for the Hindoo to shake off.

Perhaps the most favourite poetry amongst the Tamil people consists of the short proverbs which they bring into their every day conversation.

The man who can back his argument or opinion by a happily quoted proverb generally gets the last word. We will attempt a few of those attributed to King Adi Vira Rāma, whom we have already mentioned :

A wise man's beauty is his faultless speech ;
A teacher's—if he practise what he preach ;
A rich man's—if he helps his kindred poor ;
A king's—whose righteous sway is just and sure ;
A merchant's—to increase his store of gold ;
A statesman's—who the future can unfold ;

A host's—to see his guests around his board ;
 A wife's—who never contradicts her lord ;
 A farmer's—if his plough can give him bread ;
 A mistress'—if with gold she deck her head ;
 A sage's—to repress conceit and pride ;
 A poor man's—honesty—whate'er betide ;

or the following :

We often think, led by a liar's specious tone,
 That words of truth within his falsehoods lie ;
 But, from his stuttering awkward speech alone,
 We sometimes think the true man tells a lie.

On the changes of fortune this Pandion Solomon remarks :—

Who rides in state for but a mile or more,
 May have to walk until his feet are sore ;
 Who feasted crowds may beg from door to door,
 Whilst those are princes who have begged before.

A few other specimens of the formulæ used at Tamulian domestic ceremonies, and we will conclude.

The following is the ceremony of a Tamil betrothal. After many preliminaries the young couple walk three times round an altar, on which burns a fire, and then prostrate themselves in honour of “the unknown God” (*ariâda devanei*). This analogy to the old Greek superstition is very remarkable, and it is melancholy that in Tamil-land as well as in Greece, the number of idols should not satisfy the people or set at rest the craving of their souls, which are still longing for the one and only God, but he alas ! is unknown ! After this the wife touches fire and water in order to signify her willingness for household service. Then for the first and last time in her life she eats with her husband ; for in future, her meals can only be enjoyed after her lord and master has himself eaten. After these ceremonies, familiar conversation commences amongst the guests, and if there happen to be any learned Brahmins present they recite for the edification of the company some such old sayings as the following :—

Sloth and sickness, woman's worship,

Contentedness and bashfulness ;

An overweening love for home,

Are six things, obstacles to greatness.

The sage becomes although devoid of riches

An object of respect,

The miser is, although possessed of riches

An object of contempt.

Like dust on the feet are riches ;

Like the rush of a torrent is youth ;

Like bubbles in water is Life ;

Like dropping of water is man.

If with firmness of purpose thou keep'st not the laws which alone
 Can remove all the bars and open the portals, of heaven,
 By the hot fire of sorrow thy mind will be surely consumed
 And reached by remorse when the days of old age overtake thee.
 Will he, who clothed the swans in white
 And parrots dressed in green ;
 And decked with fairest colours bright
 The peacocks' glittering sheen ;
 Will he refuse the daily food
 To one who honours him ?

At a death, consolation is drawn by the friends and survivors from a recitation of Rāma's beautiful speech when the news of his father's death was brought to him in his exile. As this, however, will be familiar to many of our readers, we will refrain from giving any quotation from it, especially as it can only be a translation of a translation.

We have thus shown that poetry is intimately connected with the daily life of the Tamulian, and that he has reason to be proud of his literature. Nor should it be imagined that poetry is only a relic of the past. There are many modern poets of considerable excellence, though space forbids us from attempting to give the reader any specimens of their poetry. Indeed, literature generally finds many patrons in Tamil-land, and it is a frequent occurrence to meet a well-dressed native hurrying along the road to his office, and at the same time chanting from an open book in his hand some poetical effusion, ancient or modern ; in the bazaar the shopkeeper will be seen sitting cross-legged bent over a book with which he amuses himself until a customer comes ; and if the master of a house comes unexpectedly round a corner it is ten chances to one but he finds one or another of his servants poring over some badly, blackly printed book. How well Tamil literature is patronised may be gathered from the fact that in 1871, 717 different books, big and little, were printed, and between 1862 and the same year, the "Christian Vernacular Education Society" published no less than 1,088,320 copies of Tamil school books, whilst, without reckoning the labours of the Bible Society, the number of books published during these ten years amounts to more than four million copies.

All this literary activity has not been without a corresponding effect upon the people. They themselves are, perhaps, the busiest, the most industrious, and the most pushing people of India. As roads and railways extend beyond the boundaries of their native Tamil-land, the Tamulians push along with them, ever eager and stirring where money is to be made. It is worthy of remark that they take their language with them. During the present century the boundaries of the Tamil speaking country have been gradually, but surely spreading northwards ; pushing aside

Telugu which in its turn has taken the place of Canarese to the west and north and Uriya to the north-east. Wherever new works are being carried on, contracts to be obtained, or money to be earned, there will be found Madras Ramaswamy with his check handkerchief thrown over his shoulder and his volume of Tamil poetry in his pocket. As civilisation spreads, the language will still continue to spread, so that before many years have elapsed it may not be impossible that the songs, of which we have endeavoured to give our readers a few specimens, may be familiar in many a household of Rural Bengal.

JAMES D. B. GRIBBLE, M.C.S.

Wendell Smith

ART. VI.—THE FAIR AT SAKHI SARWAR.

THE town of Sakhi Sarwar is at the base of the Sulaimán mountains, on the western border of Dera Gházi Khán, a district of the Panjáb which lies immediately north of the province of Sind. The town is named after a Musalmán saint whose shrine forms the object of annual fairs and pilgrimages. The account of the saint preserved in the local annals is as follows:—His father's name was Zen-ul-Abdin, a native of Baghdád. This man came on a pilgrimage into the Panjáb and married Bibi Asha, the daughter of an Afghan Sygid of Sháhkot in the Multán district. She was the second wife of Zen-ul-Abdin. His first, Fatima, bore him two sons, Sohara and Muhammad Dáúd. Zen-ul-Abdin claimed descent from Ali Murtaza, the husband of the best beloved daughter of the Prophet. Sakhi Sarwar, the son of the pilgrim by Bibi Asha, became a religious teacher on the border, and led a life of prayer and sanctity. The name interpreted means "generous leader," but the bearer of it had been originally known as Sygid Ahmad.

Another and the traditional account is this: Sakhi Sarwar was one of the disciples of Pír Dastagír of Baghdád, a Musalman saint remembered in a popular Perso-Biloch ballad as *Shah-i-hakk-i-Gilani*, the real King of Gilan. It is said Mu'in-ue-din, the Khwájah or Musalmán bishop of Ajmír, went to pay a visit to the Pír. The Khwájah, accustomed to the liberty of his Indian court, loved dancing and music. The Pír regarded these amusements unworthy of his own sanctity, and generally forbidden by the strict injunctions of his religion. When Sakhi Sarwar, who had been appointed by the Sháh to wait on the Musalmán bishop, brought him his richly prepared meal, the latter not relishing the monastic prohibition of the sweet guitar or the many stringed viol, cried out—

نان هست دلي بی نمک است

that is, "there is bread, but there is no salt." The attendant understood the hint and communicated it to his master. The latter, deprecating the profane tastes of the Khwájah, felt himself bound by the laws of hospitality to minister to the wants of his guest. A *Surinda*-player was summoned, who, by his delightful Persian music and his sweet voice, soothed the senses of the Khwájah, and contributed to the fulness of his feast. Sakhi Sarwar, loth to leave, lingered in the Khwájah's apartment and the proscribed sounds fell on his ears. After the departure of the Khwájah from Baghdád, Sakhi Sarwar, in a penitent manner, presented himself before his master, confessed his breach of religious discipline in

listening to the profane imitation of the music of Paradise, and prayed his intercession for divine absolution. It was a great crime in the mind of Pir Dastagir. The favourite and most rigid discipline of his order had been violated by his most trusty disciple, one whose exemplary piety and enthusiasm had hitherto afforded him the highest gratification. Forgiveness was impossible; but he gave him a letter to the Khwájah requesting him, for whose entertainment the musician had been summoned, to pray for his humble attendant. Sakhi Sarwar went on a pilgrimage to the territory of Ajmir and presented the letter in person. The Khwájah and his most holy men prayed for the forgiveness of the pilgrim, but the former, while feeling no compunctious visitings for the indulgence of his own musical passion at Baghdád, desired that some vestige of the penitent's guilt should remain in satisfaction of his breach of discipline, and, accordingly, decreed that musical instruments, so abominated by his order, should for ever sound over his tomb.

Sakhi Sarwar on his return from Ajmir visited this place with which there had been some previous religious associations. He wished to offer up prayers there, take a last fond look at the pleasant plains of India, and enjoy some repose before tempting his hazardous return journey over mountains and deserts. Overcome with old age, repentance, and fatigue, the holy man yielded up his spirit on the spot which now bears his name.

Another version of the latter story represents Dastagir himself as attending on the Khwájah, and going in disguise through the state to procure minstrels. Having succeeded, after much travel and difficulty, in finding them, he introduced them into the Khwájah's apartment. It was Sakhi Sarwar's duty to punish any one who disregarded the prohibition of music and minstrels. He burst abruptly into the governor's chamber, and enquired who dared summon minstrels within his own jurisdiction. Shah Dastagir took the blame on himself. Sarwar replied, "When such irreligious acts proceed from the Kaaba itself, what will become of Islam?" The Ajmiri, witnessing this scene, became enraged at the insolence of his host's servant, and cursed him. In an instant the face of Sakhi Sarwar darkened like the sun behind a cloud. When Dastagir beheld the metamorphosis of his favourite, he interceded for his forgiveness. The Khwájah upon this raised his finger and flung the blackness from Sakhi Sarwar's face towards the country of Kohistan, darkening its hills, its waters, and its people. It was then that the Khwájah pronounced the judgment regarding musical instruments over the tomb of the saint. To verify the legend regarding this particular, relays of Mirásis are attached to the temple, who, night and day, startle the air with the sound of gongs and drums, and many-jarring instruments.

There are conflicting accounts as to the date of Sakhi Sarwar's demise. The most probable is that which represents it as 650 A.H. The present temple is said to have been originally built by Jasput and Lakhput, prime ministers of a monarch of the Panjáb, whose era I have failed to discover. The names are unmistakably Hindu, but this throws no suspicion on the fact of the shrine being that of a Musalmán saint. In this part of India, Hindus as well as Musalmáns make offerings at the grave, and invoke the divine intercession of God's Musalmán favourite; and building a temple to him were but a simple act for those who could command the labours of a people. Or the bones of Sakhi Sarwar may have been a subsequent acquisition to the sanctity and renown of the Hindu sacred edifice.

As might be expected from a people of a highly militant creed, there are traditions regarding the prowess as well as the sanctity of the saint. The hill that overlooks his tomb is said to have been infested by a prodigious giant. This monster was very oppressive. He used at night, standing on the hill top, to raise aloft a torch in his hand and allure unwary travellers to their destruction. Against him Sakhi Sarwar and his four companions waged a religious war. It was long and fierce, but, eventually, by divine interposition, the cause of the holy man triumphed. The hill trembled at the fall of the giant's frame, but it was not until the saint had lost his four beloved friends in the encounter. I could not discover what species of weapons was employed in this important combat, whether the saint shot with a Parthian bow, whether the giant fell wielding a Cyclopean spear, or, like the classic Cacus, poured out cataracts of fire on his opponents.

The fame of the saint attracted numbers of sick people to be cured by him. Among these, three persons, Shaikh, Kulang, and Kabir, are particularly mentioned. They were, one blind, a second impotent, and the third afflicted with boils; and on being, it is said, speedily restored to perfect health by the prayers of the saint, became his most constant and faithful attendants. They performed his last rites and buried his body where it is now supposed to rest. Their descendants are popularly supposed still to remain, their duties being, besides levying alms and contributions from pilgrims, to attend to the cleansing and preservation of the shrine. Their number is said to be exactly 1,650, and to have miraculously remained the same from the time of Sakhi Sarwar's death. It is said that the miracle is ingeniously assisted by the expulsion, at the instance of the head mujáwir, of useless or troublesome attendants. The wives of the attendants at the shrine employ themselves with knitting, spinning, embroidery, and various other household duties. As a foreigner and a Christian, I was not permitted to see such

most holy females, but was told they were famed for their beauty and their gallantries.

The shrine of Sakhi Sarwar is visited by pilgrims from various parts of India. They commence to arrive in February, and come and go until the commencement of Baisákh, the first month of the Hindu year. My subject is not, however, regarding the pilgrimage, but the Baisákh fair which commenced on the 11th of April (the last day of the year, according to the Vikramáditya era), and lasted for three days of the month of Baisákh. That time is the favourite one for Indian fairs and merry makings. These, with the time in which they are selected, bear an analogy to the May-day revels of England in the days when it was called merry, or to the Carnivals with their long trains of amusements in Roman Catholic countries.

For a few days previous to the fair may be seen passing through Dera Gházi Khán a very motley crowd of people and beasts of burden. Dromedaries with every variety of trapping, horses of many breeds, from the pure Biloch, or Arab degenerate through careless nurture, to the ill-favoured country pony; fatted oxen ornamented with beads and loud-twanging bells, and tiny donkeys, slow as in the West, inwardly disgusted at the unreasonableness of their masters, and doubtless execrating all pilgrimages and public gatherings—conveying to the fair the young, the old, the hale, the decrepit, male and female, Hindu and Musalmán, of every calling and of every station—the old man to invoke the blessings of Sayyid Ahmad and once more gaze on the scenes that gladdened his youth; the young buck bent on pleasure; the sallow female long immured by her master's jealousy, now allowed relaxation and the light of day, and regarding the term of the fair as one bright link in an endless heavy chain of years; the fakir, or religious mendicant, with long unkempt locks, clay-painted body and ill-favored *dhoti*, shouting prayers or invocations before the passers-by; the Hindu trader with petty wares bundled on his back, calculating future gains; the boy just verging into adolescence, enjoying the full bloom and dignity of a seat on horseback; the younger female child whose betrothal has been some years completed, soon destined to be a bride and invested with maternal cares; the jugglers with bears and monkeys; the female acrobats; and, last mentioned, but not least conspicuous among the crowd, the scarlet-lady, the sister of her of Babylon, flaunting her *chadar* to the breeze.

The fair was filling, as stated, on the 11th of April, and on the morning of the 12th at which date it was to be, as the Easterns say, *at its greatest heat*, I rode from Dera Gházi Khán to Sakhi Sarwar, a distance of thirty-two miles. There were few incidents worthy of remark on my journey. At Vador, a station about

half-way, I left the high road and proceeded by a pathway through a low sparse jungle. At a distance of a few miles, I joined a troop of native men on horseback. We soon reached a tank within a sort of rath. Here a *fakir* dwelt who supplied water and a few other necessities to travellers. He was clad in a long dirty garment, and the skull-cap with dingy ear-flaps which he wore, presented an equally unfashionable appearance. Having with clasped hands addressed a *salám* to the *Sahib Angrez*, he saluted my companions with the lengthened formula *salám alaikum*, only used among true believers. He invited them to alight and partake of his hospitable *húka*. They did so, and I went on my way.

Some miles further on, I could observe the white buildings of Sakhi Sarwar and the tomb of two of his four companions, or *Sák Saháb*, which was perched on a neighbouring hill. On a nearer approach, the minarets of the mosque of the shrine seemed to resemble the church spires of England. I soon passed by the jaws of a defile called the *Nai*, which opened near Sakhi Sarwar; and glancing at the town now instinct with merry life, the shrine with its forty steep ascending steps, from which, coated with shining stucco, the sun's rays glinted on the valley below, and passing through crowds of people, I made my way to the Sarai intended for Europeans. The walls of my room were but roughly plastered, and the dung mixed with earth, which did duty for slate on the outside, was supported by horizontal rafters of the rudest description. In one corner of the room was piled unsightly lumber, and, except this, there was nothing to mar the feeling of desolation within. Furniture there was none obtainable. The *mujáwirs* either despise the new-fangled inventions of modern civilisation, or think a carpet spread on the ground good enough for a member of what they deem an inferior creed. The day was very hot, and I was glad to accept anything whereon to sit or recline. Accordingly, I was installed on a small carpet on the ground, such an one as is said to have been used there by a late Governor-General* of Her Majesty's Indian dominions, when he visited the place in an inferior, but not less honorable, position as Chief Commissioner of the Panjab.

I learned that my servants, whom I had sent before me on the previous day, had not arrived. I concluded that they had lost their way in the rain and darkness of the preceding night. I, therefore, accepted the *mujáwirs*' offer to provide me with refreshment. While the meal was in preparation, the *mujáwirs*, at my request, showed me the annals of the shrine. These were written in Persian verse, and only formed a very small volume. The paper was dirty and wore an air of antiquity. It reminded me of certain

* Lord Lawrence.

Brummagem coins which, stamped with the name and insignia of a Roman emperor, and dexterously soiled and defaced, I purchased in my youthful archæological zeal, for a too considerable portion of my pocket-money, from a rough at Clerkenwell. I made no purchase of the volume in question, but extracted from it a part of the information which I have given regarding the saint.

At length a breakfast prepared in Eastern fashion was set before me. It consisted of cakes of unleavened bread, boiled sweet rice, curried fowl, and milk. As the mujáwirs purchase no chairs or couches, so knives, forks, or spoons are not included in the catalogue of their valuables. My long fast and ride left me no time for deliberation. I soon forgot the luxuries of the West, as sitting cross-legged on the carpet, and resting an iron plate on my knees, I ate curry and rice with the fingers, a system practiced with success long anterior to the invention of cutlery, and still the only one employed by the highest as well as the lowest Orientals. M. Ferrier in his "Caravan Journeys" extols the custom, but the results of my experience have not prejudiced me in its favor.

After a siesta during the heat of the day, I went out to see the fair. The streets, the flat roofs of the houses, the temples, and their approaches, were all crowded with people. Seen from an eminence, the town resembled a gigantic ant-hill, with its tenants moving in different directions, some vanishing from view, some moving busily about, and some clinging steadily to every "coigne of vantage."

Among the crowded streets and closely pressing throng I made my way to the temple. Here there were crowds assembled, not to propitiate the Saint, not to recite the verse of the holy Koran (Kurán-í-Sharíf), but to listen to the singing and admire the dancing of nâch-girls. These were employed by the mujáwirs, after the mid-day prayers had been read, to diversify the performance.

"Thus love and prayer unite or rule the hour by turns."

The dancing girls are arrayed in the usual flaunting robes, wearing rosy garlands and tinkling anklets; and their coquetry with the spectators is not considered unbefitting the "temple undefiled." However, think not that the mujáwirs sacrifice its precincts to any Paphian rites. The nâch-girls with their tinselled dresses and the mirásis with their guitars and viols, are but the scenic illustrations of the holy building. The mujáwirs wish to excite the visitor's spiritual, not his sensual love, and with the pious object of recalling his mind from the blandishments of the singers, frequently call upon him during the performance for his devotional subscriptions. Moreover, the songs sung are interpreted in a spiritual sense. The *ghazals* of Háfiz are the most popular at such entertainments. To the unspiritual reader

they appear erotic, and as devotional hymns are somewhat difficult of comprehension. A *ghazal* may be compared to an ode of Anacreon or a melody of Moore, men whose piety was, perhaps, not quite equal to their genius. The famous Persian *ghazal*, *Tāza ba Tāza*, was of course sung. It is a song inculcating the love of wine and pleasure, and redolent of joy. As compared with the literature of Hindustan, it is a green spot in a wilderness; it is the champagne cup flowing over at the cheerless banquet of natives; it is a dream of happiness at the ear of enduring misery; yet the native, with his natural imperturbability, betrays no emotion of pleasure, and looks as grave as if assisting at devotions to Sri Krishna or at the apotheosis of the Prophet. The following is a translation, in the measure of the original, of the famous song of Hafiz:—

TAZA BA TAZA.

Singer, O sing with all thine art,
 Strains ever charming, sweetly new; *
 Seek for the wine that opes the heart,
 Ever more sparkling, brightly new!

With thine own loved one like a toy,
 Seated apart in heaven'ly joy,
 Snatch from her lips kiss after kiss,
 Momently still renew the bliss!

Boy with the silver anklets, bring
 Wine to inspire me as I sing;
 Hasten to pour in goblet bright
 Nectar of Shiraz, soul's delight.

Life is but life, and pleasure's thine,
 Long as thou quaff'st the quick'ning wine
 Pour out the flagon's nectary wealth,
 Drink to thy loved one many a health.

Thou who hast stole my heart away,
 Darling, for me thy charms display;
 Deck and adorn thy youth's soft bloom,
 Use each fair dye and sweet perfume.

Zephyr of morn, when passing by
 Bow'r of my love, this message sigh,
 Strains from her Hafiz fond and true,
 Strains still more sparkling, sweetly new!

There is nothing very noteworthy in the architecture of the shrine. Eastern mausoleums and temples are nearly all constructed on the same stereotyped immemorial model. Within

* Literally, 'Fresh upon fresh, and new upon new,' the cumulative meaning of which I have endeavoured, in this and the concluding line of each stanza, to render by expression more suited to the context in an English version.

are seen the tombs of the saint, his lady, Bibí Rae, and a jin or evil spirit, who fell, like Satan before the Archangel, at the spiritual onset of Sakhi Sarwar, and who now lies side by side with him in peace and reconciliation. The walls within are black and smeared with oil. They are hung with small pillows of different degrees of ornamentation, offered by the pilgrims in pious gratitude to the saint, for the success of his divine mediation in the case of their maladies, their temporal wants, or their failure of offspring.

Besides pillows, other offerings are frequently made. Persons who suffer from ophthalmia, frequently vow gold or silver eyes to the saint for their recovery. The hair of an expected child is vowed to be shaven at a certain time at the temple, and its weight in gold or silver given to Sarwar. Some childless parents vow him their first child, and on its birth take it to the temple with a cord around its neck. The mujáwirs, while complimenting the parents on their self-abnegation, decline the offering in which are centered so many hopes and affections, and are prevailed on to accept a suitable pecuniary substitute. It is not an uncommon thing for pilgrims to affix covenants to the doorposts of the temple, binding themselves to make certain offerings on the attainment of their wishes. It is scarcely necessary for me to observe that oblations of precious metals are turned by the mujáwirs to better account than exhibition in a temple.

Close nestling beneath the eaves of the temple, are occasionally seen, notwithstanding their efforts to conceal themselves from the heat, the pigeons of the shrine. I was told that the greater portion of them had then gone to take up their summer retreat in the hills. From the period of the Pathán régime, the successive governments have allowed two hundred and sixty-eight rupees yearly for the maintenance of these pigeons. The British Government has continued to do the same; but, for the last few years, the villages whose land tax was assigned for the payment of this sum, have proved unproductive, and the customary payment has not been otherwise made.

In the immediate neighbourhood of the shrine are erected several temples, which, like that in which Sakhi Sarwar rests, serve alternately for the prayers of the faithful and the fair-day revels of the dancing girls.

I descended from the temple to the valley below. Here my tent had been pitched with several others, which belonged to natives. In this valley was collected a great crowd of people. Those who desired a swing in the merry-go-round, who wished to witness feats of strength or activity, or meet their friends, here congregated. Taking a cursory glance at the amusements here and at the arrangements made by my servants, I went to see a Biloch horse-

race. This is a very peculiar species of entertainment. It was run by threes, sometimes by pairs, but more generally by single horses, on a sandy course of only about three hundred yards long. Betting being forbidden by the Musalmán religion, there are met here no blacklegs, no gentlemen betting twenty to one against the favourite, so no person's fortune is shattered by pecuniary loss, and the fame of no representatives of noble houses tarnished. The whole performance is merely intended as a thing to be seen, a *tamásha*, a word corresponding in some cases to the Latin *spectaculum*, though more general in its application. Except chiefs and elders, most of the horsemen present raced their animals. Whenever a pair start, the riders very generally join hands, and only part them when one outstrips the other in the race. The horses having run, return to the goal by a circuitous route, and the plaudits of the crowd proclaim the approach of a favourite horse or rider.

The race was attended by all the male elders of the fair. There were no females present, either on account of the great publicity or the unfeminine character of the entertainment. The cliff on one side formed a sort of amphitheatre from which gazed multitudes of anxious human beings. Their red turbans, black faces, and white costumes, alternating tier over tier, seemed at a distance to clothe the hill side with a living parti-colored raiment. On the other side and towards the plain were drawn up riders and footmen in generally very regular and orderly lines. The ground was kept clear as at a rustic English race-course, except that, instead of punching the heads of intruders or ungently applying a cane to the leanness of their shins, the self-appointed Steward of the Biloch race-course scatters sand in their eyes.

I saw some very fair horses run. They are generally not what we should consider large, but are very swift and enduring. Such races are usual at public gatherings among the Bilochis. I have been told that sometimes as many as twenty horses run, competing for a prize in money or fat-tailed sheep offered by some chief. These races have done much to improve the breed of horses among the Bilochis, and to produce activity and manliness in the people. The races ended on the approach of evening and the crowd dispersed in different directions.

I was invited to see a *nách* after dinner. It has been the fashion to decry such entertainments. Persons who would in England have no hesitation in seeing the ballet, often become nervously particular in the East, and find no term too strong for their condemnation of *náches*. Besides this, we are as a people somewhat irreceptive of new customs. The *nách* being a very different species of dance from that to which we are accustomed, does not readily recommend itself to us. The music, too, appears

strange and monotonous. But most tastes are acquired. Olives are not peculiarly grateful to the palate at first, nor are the fumes of tobacco by any means delightful to the novice. Natives can sit for hours and enjoy their dancing and music. That strut of the dancers, that haste of tip-toe-and-heel-retiring, that multitudinous gathering of the feet armed with anklets and bells, that quick burst from the players, the many tones and modulations of their instruments, with the flourish of drums and timbrels, all conspire to afford indescribable pleasure to the practised attendant at such entertainments. The performer at intervals seats herself on the carpet, and fans herself with the skirt of her dress. Thus reinforced, she commences again with an extemporized song in praise of some one of her auditors. She corresponds in some respects with the Greek *hetaira* of the age of Pericles, and is almost the only free or educated female of the East. After the master of the house has made his obeisance to the retiring guest, she makes hers with the easy *aplomb* of a Western lady. Her dress is more gaudy than that of an English ballet-dancer, but infinitely more decent. She is clothed in folds of silk, and scaly tinsel overcrowds her upper garments. Her dancing, besides being of a different fashion, is much more chaste than that of a French or English *danseuse*, and her songs never equal in grossness those heard in some of the most fashionable theatres of Europe.

Early next morning I went to visit the places of interest in the vicinity of Sakhi Sarwar. I first went through the defile previously mentioned. At a short distance from its entrance, a cliff some eighty feet over the base of the defile was brought to my notice. It is called *chor-i-táp* or the Robber's Leap. It is said that once on a time a robber, being hotly pursued, leaped over the cliff; when about to take the spring, he turned his eyes towards Sakhi Sarwar's tomb, and promised a sacrifice of a sable heifer, if the saint interposed for his physical safety. The saint heard his words, prayed to Heaven in his behalf, and the intercession of the favourite of God was successful. The thief fell unscathed, and, notwithstanding his profession, cheated not the saint of the stipulated reward. The saint, in his turn, conferred everlasting salvation on the thief for the excellence of his memory and the fatness of his oblation. No alms were collected here.

I went along the deep winding defile, at first enclosed with cliffs formed of encrusted gravelly layers, then hung with beetling rocks uneasily resting in fantastic positions. Having gone some distance, a very small cave was pointed out to me. I looked in and was saluted by a mujáwir who had just commenced telling his beads on hearing human footsteps. He showed on the rocky cave the finger marks of Ali Murtaza, the son-in law of the prophet of Mecca. Ali Murtaza in his wanderings is said to have taken

shelter in the cave, and once when the unappreciative mountain overhead threatened to fall on him, he, in the gentlest manner, put his left hand to the roof, and sustained the prodigious pile of superincumbent rocks. The print of his palm remained, and the mountain has since continued unshaken. Originally, the alleged finger marks were, probably, the reverse impression of the fossil remains of a claw or leaf resting on the subjacent rock which had filled the space of the present cave. This impression was artificially increased, and the work of the sculptor was concealed by black paint and oil. Of course, Ali Murtaza never visited the locality. The mujawir on duty here requests alms from pilgrims. The name of the place is "Chom" which in the Biloch language means the five fingers.

Further on was pointed out the print of Ali Murtaza's left foot on a high slanting ledge of rock, overhung by a stony canopy which meets it at a sharp angle. At a few feet from the apex, on a spot on which no mortal would have planted his steps unless he wished to knock out his brains, the son-in-law of Muhammad left the mark of his heavy foot. It is sunk about three inches in the rock, and has evidently been artificially scooped out. Its small superficial dimensions are ludicrously disproportionate to its depth; but in everything relating to superstition, there is nothing so easy as the deception of the people. I asked the attendant alms-receiving mujawir where the mark of the right foot was, and he replied that it had not been found, so I concluded that the famed Arabian pilgrim had, in his peregrinations, lost the leg in question, or, at least, limped very seriously in his gait. This place is called the *Moza*.

Onward the defile is in some places very grand. Its prodigious rocks, its pebbly bed, and its far-extending peaks, reminded me very forcibly of some shores and ocean-creeks in the West near which I spent the happiest days of my existence.

On my return still early in the morning to Sakhi Sarwar, I met crowds of Hindus going to offer their adorations at the Chom and the Moza. I was told that all the Hindus, male and female—about half the present visitors of Sakhi Sarwar—went on this errand. It was pleasant to see so many Eastern females together in their holiday dresses. Their mantles were of every colour. Some bore their young children, also gaily dressed, sitting astride on their hips. A crowd of females generally walked together, following their husbands, in Creusa's style, *haud passibus æquis*. Eastern females of respectability are, as is well known, taught to veil their faces and not look direct on the face of a stranger, particularly on that of a European. It is wonderful how this injunction is obeyed, and how completely even female curiosity is rendered subservient to conjugal duty or affection. Now and then, however,

a glance at fair features, half covered or half averted, could be obtained. The full face looked generally demure, but when the mouth or only the lower part of the face was concealed, the twinkle of the eye disclosed the healthy play of natural feelings. Some of the females were very pretty, even wearing a flush upon their cheeks; but the majority, though very fair for Orientals, were sallow and delicate looking.

At little pools of dirty water in the vicinity of the consecrated places, several male Hindus performed their devotional ablutions.

There is something at once beautiful and touching in the child-like simplicity of the Hindu's devotion. His reverence for what appears to himself good and for the hallowed of others, and his desire to propitiate evil, are the great religious elements in his nature; and *dastúr*, or usage, is the great master of ceremonies. The poor Hindu has been left in a far more unsatisfactory state by the inventors of his religion, than has perhaps the follower of any other creed. He has been set adrift on a sea of speculation. The multiplicity of his gods puzzles him. He is ready to worship the great attributes of nature as well as the animate or inanimate benefactors of mankind, and bow at any shrine that has custom, antiquity, or superstition, to recommend it. His adoration is bestowed on the *lingam*, the symbol of reproduction, the sun that gives light and vivifying power, the cow that gives milk, the stream whose slime and waters fertilise a province. The Hindu has begun to observe the English Sabbath, has, as stated, long since visited Musalmán places of pilgrimage and would even worship a Christian whose character or extravagant deeds inspired terror, as actually happened in the case of John Nicholson on this border. This is on the same principle as the propitiation and worship of Shiva, the destructive element in nature. Other peoples have made the god of a rival religion the evil spirit of their own. The serpent gods of the earlier world became the demons of the Hebrews; the gods of the Vedas have been made the demons of the Persians; and the gods of the Egyptians, the demons of the Greeks. The Hindu would seem inclined to reverse the rule, and make the demon of a rival religion the good spirit of his own. It is not improbable that in Hindustan our own Satan may yet be the deity whose altars will exhale the best perfumes and be crowned with the choicest garlands.

I returned to Sakhi Sarwar, and ascended the hill on which are said to repose the mortal remains of the Sák Saháb or four companions of the saint. The term is, I was told, a corruption of Shaikh Asháb. Sakhi Sarwar is allowed four of these gentlemen or spiritual *aides-de-camp* to correspond with the four friends (*Chár yárán*) of the prophet. The uniformity is perfectly imposing and charming. Although the house of Muhammad and Co. is older, yet

the house of Sakhi Sarwar and Co. contains the same number of partners and entertains a similar establishment. Two of the companions of the saint lie beneath a plastered sepulchre on one mound. Here a mujawir sits and collects alms. The remaining two companions are said to have been buried in an adjacent mound, on which some pebbles, a few very stunted brambles, and a crow, did duty, at the time of my visit, for the holy departed. The mujawir complained to me that the pilgrims had not enough devotion to contribute a sum sufficient to raise a monument over them. Shame on you ! Redouble your offerings, ye faithful.

On my return to camp from these mounds I stood to look at wrestling matches. The wrestlers merely wore a cincture round the loins. In this costume they leaped into the ring, and after a due amount of swaggering and smacking the muscles of their shoulders with their palms, shook hands, like their brethren in England, before engaging. The victory at an Indian wrestling match is not gained by simply throwing the adversary, but by measuring his full back on the ground. The turns and points are, consequently, very numerous. Sometimes the favourite wrestler props himself on all fours, and sometimes appears in even a more precarious position, until by a quick bound he gains his feet, or by a dexterous sleight, flings his antagonist to the arena. Several of the matches were drawn, the apparent object of the wrestlers being merely to afford a spectacle to the visitors at the fair. To me the most amusing part was the interlude, in which a fakir of about forty years of age treated the spectators to a comic entertainment. It was the part of Achilles performed by Thersites. The fakir stepped in athletic fashion into the ring, smacked his shoulders, and, imitating all the antics of the wrestlers, imitated also their falls and escapes. He was a small, very slender man, and his ludicrous unlikeness to a wrestler made the effect of his buffoonery still more diverting.

After breakfast in my camp, my attention was attracted to a neighbouring enclosure, the temporary abode of a fakir. He continued to repeat in a very audible voice "Khair ! Khair !" Blessings on you ! or, more literally, in Latin, *bene sit !* The old man was dressed in the way I have described his fellow devotee at the Talai. Several from the crowd approach to touch his feet. He smiles benignantly on all, but how deferential he is to the man who has the appearance of wealth, wearing golden bracelets, massive turban, and snow-white garments ! How warm the fakir's embrace, and how earnest his prayers that the blessings of Sarwar may attend the worthy man.

—*Sanctissima divitiarum*

Majestas !

Khair ! Khair ! The old fakir sits down and smokes his hūka.

A middle-aged female who, by her dress and appearance, seems to have mixed freely in the fashionable world, approaches and has a confidential conversation with him. He shakes his head and seems to give grave evidence. The female attentively listens, and, at the end of the colloquy, shampoos the limbs of her spiritual director, as he reclines at full length upon the ground, overcome by shouting and sunshine.

As I strolled again into the fair, I observed a number of females carrying skins of water or bundles of hay on their heads, and chaffering and chattering in the strange Kitrinki dialect. They were clothed in long chemise-shaped garments and pantaloons, and some looked particularly fair and interesting. I was told it was the custom of the males of Katran tribe, to which they belonged, to oblige their wives to do servile labour while they themselves sat idly at home, plundered their neighbours, or conducted defensive warfare. Hard as is the life, and small the gain of these poor females, I was assured that whoever entered beneath their roofs, would be astounded at their hospitality, that virtue which the Bilochis have so singularly preserved through every vicissitude of their strange history. I began to bargain for a skin of water with an old woman, to whom I succeeded in making myself intelligible in the Biloch language. The sum she asked corresponds to one or two pence of English money. I took occasion to enquire about her family; she said her husband was very old, and that, except the daughter who accompanied her, she had now no child. She loved her daughter too well ever to allow her to marry, and as, while I spoke to the mamma, the young lady herself kept at a respectful distance, I had no opportunity of learning her wishes on the subject. The old woman, with a business-like haste, wished to clench the bargain for the skin of water. I assured her that I had no matrimonial intentions, and gave her a rupee, telling her that I merely sought the pleasure of her conversation, not the skin of water. Upon this she became overjoyed and eloquent. She said she had never before met a European, confessed that she feared me at first, and never till now believed that the race of Firinghis partook of humanity. She hinted that if I put on a turban, adopted the Biloch costume, and employed a barber to trim my beard in a more orthodox style, I should not be very different from any ordinary mortal. In short, that by relinquishing the uncivilised life I had hitherto led among Europeans, I may by proper assiduity some day gain distinction in the mountains as a robber and free-booter.

I observed at a little distance another group of hill women. They had no goods for sale and seemed to be of a superior condition. One girl of about fourteen I remarked as particularly pretty.

She wore a silk jacket of pale red and neat pantalettes to correspond. A profusion of white beads depended from her neck over her arching bosom, and her hair was very skilfully plaited. Her complexion was very fair, and her features of pure Caucasian type. Over her face was spread the glow of health produced by bracing air and exercise on her native hills. Though so young, poor creature! her story was a sad one. Two years before she had married unhappily. There was a want of congeniality between her husband and herself. He asserted his divine right, as enunciated in the Muhammadan sacred writings, to chastise the youthful partner of his sorrows. She had not sufficient faith to submit to the unpleasant ceremony, however hallowed by custom or spiritual precept; and with true female determination, fled from the hills to abide in our territory and lead a life of widowhood.

Heu ! Fortuna, quis est crudelior in nos

Te Deus ?

I listened to an aminated conversation between some hillmen and an orderly who accompanied me. The latter introduced himself as a Biloch. "You a Biloch? No! No one is a Biloch who does not understand the Biloch language." The rebuff was received with deprecating mildness. The orderly, in the course of the colloquy, said that he did not consider the views of right and wrong possessed by the hillman quite orthodox, and was endeavouring to instil into his mind the great principles of morality (the scoundrel, by-the-bye, would cheat me in every way he possibly could, and only pleaded the cause of honesty as I was present). One of the Bilochis replied that my menial drew distinctions too subtle to be observed, maintained that hunger was of all sins the deadliest, and that taking some of their superabundance from the rich was a very venial offence indeed. The orderly threatened the members of his tribe, if they acted up to these principles, with the vengeance of the British Government, when the hill fellow retorted by casting up to him the British reverses in the Umbeyla campaign, where they fought against hill tribes not more brave than the Bilochis. I did not like the turn things had taken, and put an end to the discussion by calling for a Biloch minstrel to sing us some of his songs. There arrived an aged man with hair flowing down his shoulders, the custom of the Bilochis. He held a species of guitar called a *dambúri*, with which he accompanied himself while he sang the Biloch ballad which celebrates the capture of Delhi in the reign of King Humáyún, by a Biloch army under the conduct of Mír Chàkar, the great legendary hero of the Bilochis. The air was soft, and it seemed as if, as was said of Celtic music, some melancholy notes had intruded into its liveliest strains.* The

* Moore's preface to "Irish Melodies."

singer sang with great feeling, and his eyes glistened as he infused additional pathos into his voice at some of the most touching passages of the lay. The following is a free translation of this ballad so famous through Bilochistan. It is necessary to state that the event commemorated is, I believe, otherwise unauthenticated :

THE BILOCH CONQUEST OF DELHI

Within Bilochistan's domains reigned peace and soft repose,
The valleys smiled with plenteous crops, dispell'd were foreign foes ;
Nahár and Gangan, gallant chiefs, stout two-sword-wielding* braves,
Go boldly forth from the Dodais for fame or noble graves.
And on their bounding Arab steeds, there joined the caravan
Full many a youthful warrior and practised veteran,
And many a noble Amazon fresh budding in her pride,
And many a hardy war-sprung child close nestling by her side,
And many a camel towering with movement smooth and fleet,
Proud of its gay caparison and tinkling bells so sweet.
And with that host there went the chiefs renown'd in many a lay,
Mir Chákar and Mir Sháhak brave, Biloch land's pride alway ;
And through the hill, and through the waste, and through the endless plain
Unknowing check or sad reverse that army sped amain !
For Delhi, the rich capital of Mughul power, was then
Teeming with riches, gold, and gems in hands of listless men ;
And pow'r and diadem enjoyed the ill-starr'd Humayun,
Now worthy royal potentate, now Destiny's buffoon !
And ever hath it been the rule among Bilochis bold,
To strip the haughty of his pow'r, the craven of his gold,
And now upon the widespread plain before the royal town,
Behold the Delhi host ! such a sight has never yet been known !
'Twas when the sun from o'er the hills had raised his glitt'ring shield,
And heaven sapphire-hued pour'd down its radiance on the field.
From out the royal city came in seeming endless line,
Humáyún's dazzling countless host high charged with madd'ning wine !
So thickly ranged the combatants, the weary winged kind
Save on the spears and lances tall no resting-place could find.
And countless standards flaunted gay, and ensigns waved on high,
And countless shouts re-echo'd loud from forth the vaulted sky !

And there the Rinds' descendants see, scarce twenty thousand strong,
But brave and matchless were their arms the deadly fight among.
Their belts of choicest leather wrought, with choicest silk were bound ;
And on their shoulders bright green † swords diffused dismay around !
On chestnut chargers mounted were the chiefs and leaders all ;
Ten thousand camel drivers were obedient to our call.
And loud the drums were sounding for the battle and the fray,
And many a brave Bilochi vow'd to do or die that day !
And fierce each glanced on Delhi's host with eyeballs all on fire,
And fierce each twirl'd his proud moustache—such foe may none desire !
O mighty chiefs and leaders we, like ours none boast their fame,
And future bards shall through the world our glorious might proclaim !

* Among some of the Biloch tribes, † The Bilochis dye their swords
warriors fight with a sword in each hand. green.

But see the royal squadrons charge and dust obscures the sky,
 Biloch-land's heroes form their lines and bide their destiny.
 Mir Chákar and Mir Sháhak brave take council for the fight,
 And by well-chosen words their host to glorious deeds incite :
 " Remember Sivi and those seats whence you kind warriors came,
 " And for Bilochistan's proud sons preserve untainted name !
 " Erewhile with Cabul's soldiery you measured your long spears ;
 " They fell—you stood—fight bravely now—a weaker foe appears.
 Domestic ties, too, circle us, our children here and wives —
 Our bravery alone can save their honor and their lives "

Like milk and water blending fast, both hosts the combat join,
 And in an instant noble youths in death's dread throes recline.
 Each moment sped the parting souls, each moment blood streams flow'd,
 Both hosts contended valiantly and highest valour show'd.
 Bilochis fell right gallantly in thickest of the fray,
 But ah ! by numbers overpow'r'd, their ranks were giving way.
 Alighted from her palfrey swift great Shíhak's daughter fair,
 She with the large and lustrous eyes and raven braided hair,
 Adorn'd with beauty's matchless light, her charms the gazer strike,
 A peri come from Heav'n she is, ah, marvellously like !
 She falls upon her tender knees before the flying crowd—
 " By Allah and his Prophet pure ! " expostulates aloud,
 " Restrain your flight, for shame ! be men and heed your holy vows,
 " Be ne'er it said Bilochland's sons retreat from mortal foes.
 " If foiled and bloodless from the strife your homeward steps you trace,
 " No true Bilochi maid or wife shall yield to your embrace !
 " I here will stay—let traitors flee—I spurn existence vile ;
 " But fear you not my living form shall graceless act defile ! "
 In angry accents spoke these words great Shihak's daughter fair,
 She with the large and lustrous eyes and raven braided hair ;
 The soldiers gazed upon her form, thought Heav'n had interfered,
 Restrained their flight, caught up their spears, and loud and wild they cheer'd.
 Like mighty wrestlers every kind advanced into the fight,
 But one there was beyond all else conspicuous in his might.
 His name be known, Bázláni bold, let fame await him still,
 Beneath his arms the foe was crush'd, like barley in a mill !

Against such might and firm resolve what numbers could avail ?
 How stem the tide's resistless flow, how stop the sweeping gale ?
 The Mughul soldiers vex'd by fate and seeing fell defeat,
 To their soft couches and their homes despairingly retreat.
 Bilochland's sons the fugitives pursue with speed, and seize
 Upon proud Delhi's tow'ring fort with thousand treasures.
 For twice four watches there they sought repose from noble deeds
 For wounded stricken warriors and broken hoofed steeds.

It was a royal battle fought between two armies brave ;
 But highest valour nought availed from mortal lot to save.
 And chiefly death and glory while the fight was fiercest fought,
 Of far Farídistan's fair glens Miláhi's warriors sought.
 These fell as heroes, yet for grief did tender women tear
 Their beauteous armlets, bracelets off, and saddest livery wear.
 Full seventy thousand Delhi men lay on the gory field,
 Who 'll never more see wife or child or spear in battle wield ;
 But of the heroes true and brave who Sind their country boast,
 Full more than half return'd safe from forth that splendid host.

To Him the sole unpartner'd God our humble voice we raise,
And lay before His dazzling throne the homage of our praise !
He granted us courageous strength the foeman to subdue ;
Proud Delhi with its forts and tow'rs we victors overthrew.
And now before or prince or king no fear to us remains,
Amirs, we saw our matchless might on Delhi's corse-strewn plains.
Stout-hearted were our enemies—to them their glory be—
But stouter far and braver far full many times were we.
The praises of our peerless sons through every land resound,
Upon the foeman's plated breasts we made our chargers bound,
Mír Chákar, gallant chief, was best and bravest in the fight,
Come now, to crown our bliss, let's drain the wine cup of delight !

After the singer had rested, I asked him for another song. He commenced again to sing a ballad commemorating warlike deeds and a victory of his tribe. I had heard it before, and requested him to give us a love song. At first he denied that he knew any. He feared I should be offended at hearing any such levity or possible impropriety. In this age the opinion seems to be gaining ground among the natives of the country, that an European civil official is a strange being, who spends the principal part of his time writing dockets and reports, who periodically imposes Income tax, acquits native criminals, decides in a no very satisfactory manner shopkeepers' suits, exercises undue interference with the affairs of the people, and suppresses every pleasurable and innocent emotion ! The following is almost a literal translation of the song, at the moral tone of which it was thought the feelings of an Englishman would revolt :

THE SONG OF MIRAN.

I.

Lend your ears, my kinsmen gay,
And ye friends I love so dear,—
Dear as kin the heart can sway—
All who've felt a love sincere,
Hear, O hear my gladsome lay !

II.

'Tis a page I thus present
From the volume of my heart ;
Rubies rich, but shapeless sent,
Fashioning I've strained my art,
For a glitt'ring ornament.

III.

Yester e'en with these glad eyes
Her who stole my heart I saw ;
Chieftain-like in stately guise,
She inspires admiring awe :
Her fair brow the moon outvies.

IV.

Lovely eyes and glances bright,
 Snake-like ringlets clustering o'er;
 Teeth like Mîru's snow-flake white;
 Features each fair fruit or flow'r;
 She a garden of delight!

V.

Coquetry to her is dear,
 Me she rarely smiles upon;
 Dread her mazy curls appear,
 Ah! my early strength is gone!
 Much my final fate I fear.

VI.

Surma crowns her eyes' bright ray,
 Graceful to my ravish'd sight
 Twines her tresses' wanton play:
 Now, alas! my life's fond light,
 Darling maid, is far away!

VII.

Still to me thine ear incline,
 So arrest impending fate;
 Thou whose life with this I twine,
 Would'st then know thy lover's fate:
 Myriad joys would thus be mine!

VIII.

All alone in sweet retreat
 With my lady fair bedight;
 Robes with ev'ry grace replete,
 Arms adorn'd with bracelets bright,—
 Heart to heart will answ'ring beat.

IX.

Were she not, void were my days;
 With her now for me there are
 Interviews and sweet delays:
 None else knew her beauty rare;
 Fire that sparkles is its praise.

X.

My good steed with trappings proud
 Near her bow'r my slaves control;
 She and I—one soul endow'd—
 Link'd together heart and soul,
 Shun the idle babbling crowd.

XI.

Pillars tall and castles strong
 Crumble down beneath Death's stride;
 But this castle, Miran's song,
 Firm as mountain will abide,
 Fame's proud triumph to prolong!

With reference to the sentiments contained in the last stanza and my rendering of the lay, I must do Míran and myself the justice to state that, however more enduring than brass, or proof against the wrath of Jove the monument may be, and in however pure Bilochi the song may be sung in the cities of Bilochistan, the version of it that reached me was deformed by verbal errors, repetitions, and absurd transpositions, and seemed as little likely to obtain immortality as my translation of it.

I witnessed a peculiar sort of athletic game called, in the Biloch language, *biláro*. Two men are prepared as if for wrestling. The game consists in one striking the other with the palm of his hand on the breast. The man so struck endeavours to clench the hand by a quick folding of his arms. When the hand is clenched, the object is to swing or trip the striker, while he also struggles to throw his opponent.

The merry-go-rounds revolve the livelong day, but assume a more determined appearance of business on the approach of evening. But it is after night-fall they are in full swing. Then is the time for the unveiling of soft faces, or for flirtations that shun the fixed gaze of the multitude; then the youthful Hindu mother, surrounded by her numerous olive branches, enjoys the revolutions with childish joy; then ascend the same compartment of the merry-go-round the lover and his sweetheart; then may be seen revolve together in innocent play the *promessi sposi* still children, but already prematurely stricken by the flower-tipped shafts of Kamdeo*

"Now we cut through the wind, up and down in our flight;
My soul it drinks wine, and is wild with delight.
My heart's crimson current rolls only for thee,
Then be thou compassionate, sweet one, to me!"†

The females who have by day performed in the temple for the benefit of the Mujawirs, now perform by torch light in the Nai on their own account. Every *nách*-girl has her own group around her, as a ballet dancer has at her separate stall in a theatrical bazaar. The rich visitors and those ambitious of sight-seeing are mounted on dromedaries to overlook the crowd and more clearly observe the evolutions of the dancers. Here no fabulous sums are offered for a lock of lady's hair; the dancing-girl takes no gratuitous fancy to one's rings or ornaments; but pice and the admiration of the crowd are freely bestowed on her. It is scarcely necessary to

* The Indian Cupid.

† Atkinson's "Manners and Customs of the Women of Persia." Mr. Atkinson was a Surgeon in the H.E.I. Co's service. He translated from the Persian several poetical works which are, I fear, now little read. Perhaps one of his most lasting services to literature is to have introduced the Poet Moore to Lord Moira and London literary society.

observe, that the size of the group is always in proportion to the beauty and decorations of the performer.

I went into the town to see its appearance by lamp light. The street seemed more densely crowded than during the day time. The brightly lit shops display fancy wares exposed for sale—tinsel for female dresses, miniature mirrors, pyjama or waist strings of every pattern, rattles to please, not always children, but often the grown-up females of zenanas, feverish looking piles of sweetmeats sallow as their consumers, and many other things which I could not enumerate. Here the brawny Biloch is seen endeavouring to lift a heavy weight; there the baniya or Hindu petty dealer, resembling in features the European Jew, but infinitely more stony-hearted, driving a hard bargain with some customer, or seated over heaps of cowries contemplating the ponderous gain. But I shall not dwell on these little matters. The great sight of Sakhi Sarwar remains to be described.

I was accompanied by some Musalmáns who conducted me into the quadrangle within the precincts of the shrine. There what do I behold? Within a *cordon* of Mujawirs and musicians knelt several females who continued swaying their bodies and waving their heads from left to right to the sound of drums. The heads and faces of some were covered; the long hair of the others streamed wildly over their persons, while their features looked weird and impassioned, and, to borrow an expression from the Bard of the Passions, "Each strained ball of sight seemed bursting from the head." They seemed like ancient Bacchantes or Sibyls in their phrenzy. I looked on for a time, but it soon became painful to me to see some of the wretched females, who had been for hours swaying their heads and bodies to the tune of the drums, sink back, some into the arms of their own female attendants, while others reclined on the Mujawirs and musicians for a brief respite from their maniacal exercise. Meanwhile at the outer vestibule the fitful strokes upon the gong preserved the memory of the saint. I was informed it was a ceremony for the exorcism of jins or evil spirits, by whom the females I saw before me had become possessed and excited. I enquired if it were accompanied by prayers, and was told the mujawirs were reading prayers in secret.

It is only in modern Christian countries we can recognize the truth of the well-known lines of Schiller—

Die alten Fabelwesen sind nicht mehr

Das reizende Geschlecht ist ausgewandert.

Jins, genii, or supernatural spirits, transformed into demons by the early Christian religion, are enumerated among created beings in the religion of the prophet, a tribute to the superstitious element in human nature, and in the East still survive in the faith of reason.

The solitary mountain, the sandy plain, the deep morass, the grove of palms, the far extending jungle, have all supernatural tenants of their own, under whose influence or fascination the most virtuous female may succumb. The Hindu, with his usual credulity, believes in jins. I ventured before some natives to doubt their existence in England. The apparent anomaly was accounted for by telling me that they were afraid of Feringhis, meaning us Englishmen. As the neigh of the horse of Richard of England terrified an infidel, so doth the voice of an Englishman a jin. Though I had some doubts as to the seriousness of my informant, I accepted the solution, as it evidently represents the Britisher at his usual post of victory even over supernatural powers. An instance was cited. A place near Dera Gházi Khán was so crowded with jins, that the passers-by became at once possessed. A European officer poured a bottle of brandy on the spot. The libation had the desired effect. The jins vanished through fear of the Feringhi and disgust at the unholy liquid. The language of facts is this; some impure gas had been generated, which affected those who came in contact with it, and the alcohol acted as a disinfectant.

The symptom of jins in females is not epilepsy, as I imagined it was. It may be indigestion, loss of appetite, nervousness, or bodily weakness. These diseases must be common among females perpetually immured; and the fiction of their possession by jins is an easy manner of justifying man's tyranny. How the immaterial tenets of a religion are in time dovetailed with, or employed to support, the social customs of a people! Very frequently the malady is feigned. The female, long caged up in her chamber, has recourse to this mummery, in order to obtain even a few days' release or perhaps an interview with her lover—

Naturam expellas furca, tamen usque recurret, and the mujawir, in order to serve his own private ends, lends himself to the deception.

It is curious to reflect what devices have been resorted to by the bodily idle and the deceitful to extort money from mankind. The mujawirs who watch the print of Ali's footstep or the mark of his fingers, dun the pilgrims for alms. To extort them increased reverence for the place is exacted. The mujawirs rebuke the fellow believer who approaches the relics of his saint with shodden feet. The homage that Moses paid the burning bush is rigidly enforced, and the future punishment of the infidel openly threatened for disobedience. The belief in jins is, as above stated, perfectly orthodox; and a man of not less than the average amount of faith cannot prevent his wife from taking a course which is but the consequence of things in his own belief. The female's

health, nay, perhaps, her salvation, is at stake, and the mediation of a saint and devotions at his shrine are the only potent remedies.

After a few hours of the strange bodily motion above described, the exorcising mujawir, standing before the female, commences in lawyer-like fashion by asking the jin's name and tribe. The jin answers through the mouth of the female. Then the mujawir asks what induced the jin to possess the female. To this query different answers are returned, according to circumstances and the designs of the mujawir and the female. The jin fell in love with her when, with the curiosity of Actæon, he gazed on her unadorned beauty while she bathed, or saw her under a tree exhaling delicious perfume, or when tricked out with every assistance of the *modiste* and the jeweller. Or the jin frequently confesses to tormenting the female because she does not return his love, but remains devoted to her husband. This is said in the case of a wife who wishes to separate from her husband, or who fears corporal punishment from him for deficiency of affection or for conjugal disobedience. The jin states that the woman has not for some time visited her religious adviser, and that he has now brought her. The mujawir urges on her invisible master the propriety of departing from her person. The jin is generally accommodating, and promises to leave for a certain consideration. Favors are not granted for nothing in his realm. He demands a recompense of oil, or corn, or wine, or perfume, or a sable goat, or a goat's head, or a heifer, according to circumstances. The *douceur* given becomes, of course, the perquisite of the mujawir. When this sacred functionary is satisfied, the jin generally promises to depart from the female for a certain time. This is for the advantage of the mujawir or the female. To the mujawir it is a saving clause in his divine charter; and to the female it affords another opportunity, if desired, for a fair-day interview with her lover. The same pantomime will then be repeated, if she still suffers, and the mujawirs are properly conciliated. Should the jin, either at the instigation of the female's husband, or for any other reason, refuse to depart, the mujawirs have often recourse to torture. I was told the favorite system in such cases was, to tie the patient's wrists together, so that the palms of the hands may touch; then insert pieces of wood between the fingers opened laterally, and squeeze their tips. The jin at this frequently relents and departs, saying that the female has been sufficiently tortured. I have heard that, in some parts of India, females are sometimes beaten, but this particular mode of treatment is not patronised by the Sakhi Sarwar practitioners.

I retired to rest in my camp on the Nai amid the sound of

songs, the noise of drums, the music of citar and sarinda, and the buzz of surrounding natives.

Next day the fair was over, and the crowd departed in a long, narrow, straggling train. I rested at Vadór where the amusements of the fair were continued. There I saw men dance in front of the temple. There were a few singing men in the centre performing numerous movements of feet and hands. The other performers danced around in a circle, advancing and retiring at intervals. They lifted up and lowered their arms, and made a peculiar uncouth sound with their lips. A few had in lieu of the bones, dear to Ethiopian serenaders, pieces of timber hinged and furnished with bells on the outside. These instruments were played by opening and closing accompanied with vibrations. Dances are, in reality, forbidden at mosques, but the fact that they attract crowds who enrich the priests by their offerings is a justification for the little irregularity.

At this town I saw a performance by female acrobats, (*perni*) those weavers of enjoyment who, like the European gypsies, enjoy in blissful vicissitude all the adventurous charms of nature. They tumbled, but not somersaulted, and performed difficult feats with swords. The youngest, Pitási, a girl of sixteen, who was particularly graceful and fair proportioned, lay on the points of swords whose hilts had been planted in the earth. She then covered herself with a red transparent scarf, and became motionless. She professed herself ready to remain in that position so long as it pleased the giver of the entertainment. The Súli, or stake feat, was next performed. A performer reclined, face upwards, supporting herself by her head, hands, and heels. The points of swords were then applied in all imaginable positions to her head, neck, and breast. Keeping her head and hands in the original position, she moved her feet over her head and round the dangerous armoury. Many other feats of difficulty were performed. During the performance a *nirási* continued beating a drum, and, at intervals, in the fashion of the European clown, enlivened the spectators by conversation with the acrobats containing personal, political, and religious satire.*

* In Dr. Smiith's Dictionary of Greek and Roman Antiquities, the only work of the kind at present accessible to me, I find a representation of the Pyrrhic dance. It appears to be exactly the same as what I witnessed at Vadór. I will not venture to say that the Greek word *pyrrhichē* has any connection with the Hindi *पेरनी* though the likeness is somewhat remarkable; but I will say that the Patháns have a martial

dance which they at present call *bán-kúra*, and which closely resembles the Korybantian dance of Ancient Greece. Of this, too, the dance performed by the men at the temple seems but a modification. The component words of *bán-kúra* presents, when transposed, a singular similarity to the Greek word. The name and the dance may be relics of Greek occupation.

Regarding the fair, both at Sakhi Sarwar and Vadór, I must remark one circumstance calculated to put to shame such gatherings in Western lands; that is, the great moral propriety that in every way prevailed. No drunkenness was to be seen; the thief and the cutpurse enjoyed a holiday from their labours; and the evil woman suspended her unconsecrated calling. This is the result of the injunctions of the Mujawirs. They fear for the fame of the shrine, and to their teachings an ignorant and unsophisticated people yield a blind and willing obedience. Writers who dilate on Eastern immorality, would, I think, modify their opinions and expressions by a more intimate acquaintance with the people.

While rejoicing at having completed my journey, I feel, on entering my bungalow, an almost countervailing evil sensation, but one for which the Teian Minstrel has given so many admirable prescriptions. The one,

Δὸς ὕδωρ, βάλ' ὀϊνον, ᾧ παῖ,

has been, perhaps, the most often translated into Hindustani by the European resident in India; and with this injunction to my servant I complete my tour and my narrative.

M. MACAULIFFE, B.A., B.C.S.

ART. VII.—RITUAL AND RITUALISM—(*Independent Section.*)

- 1.—*Ritualism and Ritual.* By the Right Hon'ble W. E. Gladstone. From the "Contemporary Review" for October 1874.
- 2.—*Some Aspects of the Reformation.* By John Gibson Cazenove, M.A., Oxon : Provost of the College, Isle of Cambrae.
- 3.—*The Church of England and the Doctrine of Papal Infallibility.* By A. P. Forbes, D.C.L., Bishop of Brechin.

IT is a recognised fact that at the present day questions of an ecclesiastical, or even religious, nature occupy a large share of the time and thought of our nation. While the apostles of the simious affinities, of protoplasms, and of primordial atomic globules propound their doctrines to the select audiences of the lecture-room, the whole nation, in Parliament assembled, devotes the greater part of a session to the regulation of its religious concerns. From Primate to Lords ; from Lords to Commons ; from Commons to Lords ; from all these to the Queen—as the final, if not also the original referee—passed on the Bill for the Regulation of our National Public Worship, which is now part of the law of the land. Our ex-Prime Minister (as will be remembered) fought single-handed (or nearly so) against this Bill. The cause, however, for which he struggled was hopeless. No division was taken, and without the record of one dissentient voice, a law was enacted, the object of which, as stated by Mr. Disraeli, is to "put down the Ritualists and the Mass in masquerade."

Mr. Gladstone (it may also be remembered by some) affected during the course of the debate, not to know who the Ritualists were against whom this new Bill was levelled ; but the debate seems to have put him in possession of some facts which had previously escaped his observation : for scarcely has the session closed when he places before the public the Essay, whose title is transcribed at the head of this article. What is the object and meaning of that essay ? Friend and foe find themselves equally puzzled to find an answer to that question. The fault lies, perhaps, more in the readers than in the writer. The latter must obviously be allowed to pen whatever pleased himself. He was under no obligation to satisfy you or me. Yet one man goes to the essay expecting to find in it one thing, another goes in hopes of finding another thing, and if neither of the things sought is found, the readers unreasonably blame the writer, when they ought to blame themselves.

In reading this essay it must be remembered that Mr. Gladstone has long suffered under a wholly unmerited imputation of "Popery."

A "Papist in disguise" is one of those bugbears which almost chronically oppress the British mind: and for a long time Mr. Gladstone has enjoyed the honour of being regarded as such. A terrible rumour lately prevailed in England that Mr. Gladstone, when on the Continent of Europe, had been seen by some representative Briton "worshipping in a Popish Church as no 'Protestant' would worship in such a place;" he caused the disestablishment of the Protestant Church in Ireland; he did not support Father O'Keefe in his troubles with the Cardinal's 'party'; and he stated in Parliament that, though he did not know who the Ritualists were, yet he thought they ought not to be extirpated.

Considering the imputations under which Mr. Gladstone laboured, and the intrinsic value of the greater part of his essay, we are inclined to think that it was written and published mainly for the sake of placing these words before the public:—"if it had been possible [to 'Romanize' the Church and people of England] in the seventeenth or eighteenth centuries, it would still have been impossible when Rome has substituted for the proud boast of '*semper eadem*' a policy of violence and change of faith, when she has refurbished and paraded anew every rusty tool she was fondly thought to have disused; when no one can become her convert without renouncing his moral and mental freedom, and placing his civil royalty and duty at the mercy of another, and when she has equally repudiated modern thought and ancient history." A recent telegram from England has informed us that Mr. Gladstone, in a pamphlet published by him shortly after the date of his essay, in effect challenged the English Catholics to show how their 'civil royalty and duty' to Her Majesty could be maintained consistently with their faith. Archbishop Manning, we are also told, has lost no time in supplying Mr. Gladstone with the information required. Our object in mentioning this latter literary performance* of Mr. Gladstone is merely to gain support to our theory that the essay was written chiefly to convince the people of England that, though in time past, their "William" has coquetted with the Scarlet Lady and her nearest friends, yet he never can by any possibility walk into the parlour of that ancient dame, with the intention of remaining there.

As for the other parts of the essay, they do not, it must be confessed, contribute anything to the solution of one of the most difficult problems which ever arose for the consideration of the much-vexed Church of England. We are told that the church was in a state of decadence some forty or fifty years ago, and that Ritualism is an excessive reaction from that decadence: that

* Since these words were written have reached India. full details of this passage of arms

except, perhaps, in the matter of cottage gardens, the English people are wanting in taste, and tend to extremes and materialism—too much stucco on their mansions, too much millinery in their churches. We are also told that tailors in the West-end of London sell a shape of waistcoat which the mystic letters M.B. indicate to be fashionable in Rome, and that dissenting ministers wear the obnoxious garment. "A general augmentation of Ritual (we are told) means more light" than before existed; but in the absence of a "corresponding enhancement of devotion" it does not mean "more love." It is extremely improbable that in these lines Mr. Gladstone refers to the increase of material light, in the form of candles and sanctuary lamps which are said to be commonly used in Ritualistic churches. He must mean that Ritual alone brings, or imparts, light in the sense of spiritual illumination, to the worshipper even though his devotion be not enhanced. It does not bring "love"; but possibly there may be other agents present in the same church who may call forth that sentiment. It is enough at present to learn that Ritual works to the enlightenment of a congregation. Properly, therefore, does Mr. Gladstone recommend caution in introducing Ritual into the congregations of the Church of England. If too great light be suddenly flashed on weak eyes, they may be blinded by it. But it is plain that when a moderate quantity of Ritual has produced a moderate quantity of light, to exclude more Ritual is to exclude more "light": and even Mr. Gladstone does not tell us at what point the supply of Ritual, and therefore of "light," should be stopped, nor does he say plainly that he thinks that the enlightenment of those congregations, whose Ritual is most complete, goes beyond what is proper to the humility of man.

Unfortunately, Mr. Gladstone maintains that there must be a "standard of decency." A standard is a visible emblem of unity and of combination among a number of people, who range themselves around it, and adhering to it, think and act in common. Where is this "standard" to be found among our Protestant Churches? Is it not the case that church is divided against church on this very point, nay, are not priests and office-bearers and people of the same congregation frequently seen quarrelling over minute points of "decency" with a virulence which might be reserved for some nobler strife? Who will design the "standard" to which the Church of England will adhere? Who will draw the line between decency and indecency in matters bearing on the service of religion? Mr. Gladstone should have helped us here, but he has failed us. His hints for "extending" Ritual are all based on the previous existence of a "standard of decency," while, as above argued, this "standard" is the most difficult thing of all to secure. When once it is attained, advance or "extension" is comparatively easy. The

six hints and the pretty little lecture on charity with which the essay concludes, are therefore not calculated to be of so great practical utility as they might have proved had the general design, at least, of a standard of decency been sketched. In addition to this inherent weakness, from defect in the foundation, these suggestions seem likely rather to make confusion worse confounded by introducing the principle of *quot homines tot sententiæ*, as a guiding maxim in settling Ritual. Is a particular matter "legally binding," is the first query which, according to Mr. Gladstone, we must answer. But, then, the fact exists that our highest Constitutional Courts have failed in ten years of litigation to settle what is and what is not "legally binding"; and the Government, by the Bill of last session, has established a court, unknown to the Constitution, and has appointed a Judge with a special Brief which requires him to "put down the Ritualists and the Mass in masquerade." Mr. Gladstone's first hint will, at any rate, be unserviceable until the Judge, who holds this Brief, makes up his mind in what way he can best promote the wishes of his employers. But to be "legally binding" is not enough: "desuetude" must be regarded by both clergy and flock before they introduce the "light" of Ritual into the church. In other words, a congregation which has sat in darkness and (it may be) in the shadow of death, for a sufficiently long time, must continue,—we suppose, for the sake of consistency, Mr. Gladstone's characteristic virtue—to sit in murky darkness, to live like religious bats and owls, even though it may not be "legally binding" on them to love this darkness rather than the light. Or does Mr. Gladstone put in this plea in favour of the honour due to "desuetude," from a lurking liking for that period of "decadence" in the church which he elsewhere vehemently censures? Clearly "desuetude" is born and bred in periods of decadence, and to honour desuetude is to honour decadence.

We cannot follow Mr. Gladstone through his other five or six suggestions in detail, but when we mention that the "*spirit* of the Prayer-book"; the "desires" of particular congregations; adaptation to the "religious and mental condition" of congregations, and similar criteria are put forward as tests of the propriety of Ritual, it will be admitted that the Church of England is as far from peace and unity within itself as it was before Mr. Gladstone spoke.

Believing, as we do, that Mr. Gladstone did not take up his pen with any intention of prescribing for that 'sick-man'—the still established Church of England,—but simply with the object of informing past, present, and future political adherents that he had no present intention of following in the wake of his friend the Marquis of Ripon, we pass on to the consideration of some points

which the scope of Mr. Gladstone's essay excluded from his pages.

Who, then, are the Ritualists of whose existence Mr. Gladstone knew not last summer, but whom in autumn he seems to know so well, and praises and blames with so much discretion that no one can tell whether he most admires or condemns them?

First of all let it be observed that as a party they are not desirous of strictly enforcing the observance of all the rubrics and devotional directions of the standards of their church. Also that as a party they hold all 'church millinery,' ornamentation, special vesture, or posture to be mere accidentals, accessories, at most, to more important matters; as frames to pictures, as the setting to a costly jewel. He who confines his criticism on the Ritualists to their ornamentation, their vesture, and their posture, acts precisely as one would do, who, on visiting a gallery of pictures, began to criticise the frames, ignoring the pictures which the frames enclosed. Nay, we may go further and say that the true Ritualist will be ready to throw to the wind all those external adjuncts of his worship, which critics of one class deem the essentials of the system, rather than lose one jot or tittle of the precious truths which these adjuncts adorn.

The Ritualistic party may be described as that body within the Church of England which aims at interpreting the dogmatic and other standards of that church in such a manner as shall admit of their giving to the English nation, as nearly as possible, the whole of the Christian faith, as that faith stood before the speculations of Luther, Zwingli, Calvin, or the Duke of Somerset, had split up Western Christianity into that congeries of conflicting sects which we now find to exist. As a most proper but wholly accidental concomitant of this,—the real work and labour of love of the Ritualists—they endeavour to set forth their doctrines, by practices which have a two-fold object; first, the giving of due honour to that Sacred Presence which they believe to dwell bodily within their temples; and secondly, the instructing of the people, not through their ears only, but through all the 'gateways of knowledge,' remembering especially how

*Segnius irritant animum demissa per aurem
Quam quae sint oculis subjecta fidelibus.*

There is, probably, no portion of our English history regarding which students whose reading has extended beyond schoolbook versions, feel less pleasure than the history of our Reformation. Its net results, no doubt, please many persons; but the act by which our separation was completed is, at least in these days, regarded with satisfaction by but few.

To the Ritualists the names of Luther, of Henry VIII and of Queen Elizabeth bring no feelings of pride. For "Reformation," they

would read "Deformation," and the name of "Protestant" they utterly decline. As Bishop Forbes (who, however, is not technically a Ritualist), tells us, "the factitious beauty with which the Reformation has been invested, disappears before closer historical investigation," and the good bishop can find no better justification for the Reformation of (say) 1530, than the Vatican Council of 1870. Provost Cazenove's little book is one full of thought and learning. A large part of it is devoted to showing that the world was not so bad as it has been painted, even in the "dark" and middle ages: that then as now the church was as a city set upon a hill whose light could not be hid; that the learning of those ages and the preservation of the learning of past ages were her peculiar care, and that when the arm of kingly oppression was stretched forth, the voice of the Bishop of Rome was to be heard, warning even royal sinners that a power existed which could check their passions. Referring to some lectures recently delivered at Exeter Hall, Provost Cazenove quietly remarks: "The 'Young Men's Christian Association' seemed delighted to hear of 'the unredeemed rascality of their forefathers. Be it so. For 'a time things must thus remain.'"

The Ritualist are endeavouring to shorten this time. But, however anxious they may be to escape all complicity with the Protestant movements of the sixteenth century, they cannot at once be allowed to deny the Reformation and to remain where they are. Luther is their father, let them ever so much abjure him. Brigham Young is their co-descendant from the common sire, let them ever so much deny him. The Bishop of Brechin tells us that "the charm which Luther exercised told profoundly in unsettling people," at the time of the Reformation in England; and it is well known that many foreign reformers, as Bucer, Martyr, and Calvin were prominent agents in that great change. The Ritualist party in combating its paternity, naturally makes the most it can of the comparative regularity of the proceedings which attended the carrying out of the original separation from Rome. They tell us that it was done by the nation, by the agency chiefly of the bishops and clergy in Convocation assembled. In this statement there is that modicum of truth which is, perhaps, worse than falsehood. The bishops and Convocation, also the Parliament of the Realm, all gave their voices at one stage or other of our most awkward struggles after a reformed religion. But their voices were used only to register royal decrees—and whatever idol the Darius for the time being set up, *that* the great body of our clergy and courtiers humbly worshipped. When the novel doctrine of the ecclesiastical supremacy of the king was first broached, it is true that the clergy were able to moderate the harshness of the expression by the introduction of the words

quantum per leges Christi licet ;" but of how little practical use this limitation was is best illustrated by the Statute 26 H. viii. c. 13,—the statute regarding high treason under which More and Fisher, together with other less distinguished sufferers, were put to death for denying the royal supremacy. Truly does the Bishop of Brechin write "the usurped jurisdiction of the Bishop of Rome was removed in face (query 'favour') of an equally unscriptural jurisdiction of the King of England ;" and "the Reformation of the Church of England was in one sense a change in the law of the land, brought about by the Crown, with the aid of complaisant bishops, against the wish of the old nobility and the mass of the clergy, amid the indifference of the common people." Again, he tells us that Henry VIII and Thomas Cromwell "desired that the religion of England should be Catholicism without the Pope." Those who endeavour to establish the regularity and 'Catholicity' of the Anglican Reformation and to ignore Luther, would do well to study a 'note' to be found on page 97 of the first volume of Hallam's History of England, and the authorities there quoted. The matter is of so great importance that we transcribe the greater part of it here: "The doctrines of the English Church were set forth in 42 Articles drawn up, as is generally believed, by Cranmer and Ridley, with the advice of Bucer and Martyr and perhaps of Cox. The three last of these condemning some novel opinions, were not renewed under Elizabeth, and a few other variations were made; but upon the whole there is little difference, and none, perhaps, of those tenets which have been most the object of discussion. . . . They were never confirmed by a Convocation or a Parliament, but imposed by the king's supremacy on all the clergy and on the universities. . . . A considerable portion of them, including those of chief importance, is taken almost literally either from the Augsburg confession or a set of articles agreed upon by some German and English divines at a conference in 1538." (8vo. Ed., 1872.)

The Bishop of Brechin has told us that the Reformation was carried out amid the "indifference of the common people." But Hallam goes further and on good authority assures us that "German troops were sent for from Calais on account of the bigotry (for which we may read 'tenacity') with which the bulk of the nation adhered to the old superstition," i.e., religion. He also tells us that "persecution is the deadly sin of the reformed churches": and writing of the reign of Queen Elizabeth, after giving a gamut of persecutionary measures, the same historian says: "The statutes of Elizabeth's reign comprehend every one of these progressive degrees of restraint and persecution. And it is much to be regretted that any writers worthy of respect . . . should have offered for the odious code the false pretext

"of political necessity. That necessity, I am persuaded, can never be made out." Lastly, for our present quotations, let us take these words, which are also Hallam's; "at the accession of Edward, he (Cranmer) and several other bishops, took out commissions to hold their Sees during pleasure." And once more, in writing of the time of Elizabeth, the same author tell us that "the creed of Parliament from the time of Henry VIII had always been that of the court." The immediate object at present in view is to show how vain and misleading those allegations are which are put forward to the effect that the English Reformation was the work of a nation which had long been yearning for a new religious life, and at last found a pious king and holy bishops to work out its redemption in an orderly manner by which all rupture of "unity" was avoided. We see the real facts to be that an imperious monarch, confounding the things of Cæsar and the things of God, constituted himself high priest of a new religion; that he compelled his bishops and people to acknowledge him as supreme, or suffer execution as criminals. He and his descendants, aided by foreign "reformers," compiled a new creed and forced it on an unwilling people by threat of massacre by foreign troops and by domestic persecution of the cruelest kind. Bishops became slaves of the temporal power, by abandoning their spiritual independence, and accepting employment (for we can call it by no more respectable name) for only so long as they should continue to give satisfaction.

And, if we go back and ask why did England enter upon this work, so troublesome to the king, so degrading to the bishops, so unpalatable to the great bulk of the people, noble and simple, then we are forced to give the plain statement that it all sprang from the unbridled passions of an adulterous king, who could not endure the restraining authority which, until then, the Bishop of Rome exercised in Western Europe, as the final referee in matters of morals. Ignoble origin of an ignoble strife; putrid fountain of a turbid stream; how can the water of life flow from such a source, or in such a channel?

The special origin which our Reformation can thus boast connects it in a remarkable way with its more remote birthplace in Germany. For one of the most prominent characteristics of Luther's teaching is its immorality. It is known that he allowed polygamy, as in the case of the Landgrave of Hesse. He actually deified the vilest passions of man: "*Divinum puta opus quod non est nostrarum virium ut impediatur vel omittatur, sed tam necessarium est ut masculus sim, et magis necessarium quam edere, bibere, purgare, mucum emungere.*" In another place he writes, "*Caste et integre vivere tam non est in manu nostra quam omnia alia miracula Dei*"—thus at once maligning the many saints who

have preserved their chastity yet laid no claim to miraculous powers—and laying the foundation of that less careful cultivation of this virtue among Protestants than what prevails among Catholics. The marriage-bed is not holy in his eyes, and he thus teaches, "*Hic opportunum est ut maritus dicat, si tu nolueris, altera volet; si Domina nolit, adveniat ancilla.*"

With teaching of this kind filling the Protestant pulpits of Germany, and constituting, no doubt, some of the 'charms' of Luther of which the Bishop of Brechin speaks—there is little wonder that we find King Henry breaking away from the old-fashioned morality of the church, murdering wife after wife for the sake of change, and establishing — he and his successors — the English Church by means of subservient bishops, foreign troops and domestic persecution.

We have been at some little pains to establish our position with reference to the origin of our English Church and the means by which it was set agoing, because the Ritualists belong to the church thus originated. They do not like this to be said; but it is true, although, like many other truths, it may be disagreeable; and we must hold, although not animated by any ill-feeling towards the Ritualists, that, will they or nill they, they must be held to their full responsibility for all that flowed, and all that continues to flow, from the ecclesiastical doings of the sixteenth century.

It would carry us far beyond the limits of this article were we to attempt to give even in meagre outline a sketch of all that has flowed from the fountain head of our national church during the three hundred and fifty years of its existence.

Henry VIII. himself changed his views on more than one point during his reign, and the nation, of course, changed with him; the changes and transformation scenes effected by the Duke of Somerset, in the name of King Edward VI., will recur to the minds of many of our readers. Mary's reign may be placed out of consideration with the remark, that of all the sins for which she has to answer, that of violating the principles of her church, and enacting a persecution against the advice of her spiritual guides, will not be the least. In the reign of Elizabeth, notwithstanding constant persecution of the sectarians, the Church of England began to throw off many sects, and these have gone on steadily increasing in number and in strength up to the present time. We are not of those who can understand how a church, founded on a principle of separation and independent judgment, can logically claim the adherence of any individual to the necessarily unauthoritative principles which it from time to time enunciates. Yet the persecution of all sects whatever was long one of the most actively executed duties which the Church of England undertook. But as early as 1572 one Thomas Cartwright reminded the nation that "Civil Magistrates must

"govern the church according to the rules of God prescribed in his word and must remember to submit themselves unto the church, to submit their sceptres, to throw down their crowns before the church, yea to lick the dust off the feet of the church." This may be regarded as the prologue of that dark drama, of which the curtain fell at Whitehall on 30th of January 1649, when the king of the realm, and the supreme head of the church, bared his neck to the axe of the executioner at the command of the victorious sectary.

In the meantime—to return to the reign of Queen Elizabeth—the national faith was modelled and remodelled, the conscience of the Queen regulating the religious spirit of that portion of the people which was neither Catholic nor Sectarian. The Queen herself had strong Popish tendencies and indulged in certain "superstitions," which, for some reason or other, she denied to her faithful lieges. Scarcely any doctrine of the new faith was settled; and deliberate resort was had in framing church formularies to ambiguous wording and doubtful construction. So that whatever meaning best pleased the sovereign might be held till the sovereign changed his mind, or gave way to the monarch who was next to fill the throne. The doctrine of the Holy Eucharist was, then as now, in an ever obscure and varying condition. The pure Catholic doctrine was, of course, held during the reign of King Henry, and then the prayers and the rubrics took a form suitable to the current belief. In the time of Edward VI. the Zwinglian doctrine, or something very nearly allied thereto, was the popular one; and therefore a rubric had to be applied to suit the new belief. In Elizabeth's time the national religious weather-cock had veered, and the obnoxious rubric was removed. At the time of the Restoration it was finally restored; but not with any very successful result; for, in our own day, a Ritualist clergyman of Frome has published a book in which he teaches a doctrine, distinguishable only by metaphysical subtlety from the doctrine of Trent, which is the doctrine of the Church of Rome. For this apparent aberration from orthodox Protestantism the author of the book alluded to was prosecuted during tedious years of litigation, and the result was that the Constitutional Judges of the land could not say that the author's statements were incorrect representations of the true Church of England teaching on the most important doctrine of Christianity—the centre and pivot upon which all other doctrines turn. If "the trumpet gives an uncertain sound, who shall prepare himself for the battle?"

Want of space compels us to refrain from following up in detail the history of other Catholic doctrines as remodelled or rendered amorphous by the Church of England. We have already alluded to the manner in which the reformed national religion was laid

in the dust after a duration of, say, one hundred years, by the victorious arms of those sectaries who would never have existed had not Henry VIII. taken the first step in disuniting England from Christian unity. For a time the religion of these sectaries was the religion of the nation; and when it ceased to be so, we find the curious anomaly of two Popish and one Calvinistic "supreme heads" successively ruling over the restored reformed Church of England. Dogmas, doctrines and ritual had, however, by this time become so obscure that some decisive step had to be taken. The personal power of the king was on the wane; Parliament was rising from the position of a fainéant assembly, to that of the real ruling power in the realm. So that from the time of William and Mary we may say that the king was deposed from his rank as efficient Head of the Church, and his functions were assumed by Parliament. Parliament is, at the present day, the "Supreme Head;" and a handful of Dissenters or Atheists may at any time hold it in their power to settle the doctrine of the national church. The Parliaments of Elizabeth's time were, as we have said, fainéants; and one was required by its vote to remove all doubts as to the validity of the 'orders' of Queen Elizabeth's bishops. In William's time, as before indicated, so many "unpious doctrines" (as the Commons called them in their address to their sovereign) prevailed in England that an Act of Parliament was called for to suppress them. The result was that Parliament decreed three years' imprisonment and numerous civil disabilities against any who should deny the Holy Trinity, the truth of the "Christian religion" (whatever that may be) or the inspiration of the Bible. Nations, however, grow in wisdom, and by the 53 of George III. the doctrine of the Holy Trinity became old-fashioned, so that the respectable support of the English Parliament was withdrawn from it; but as far as the present writer's knowledge extends, the "Christian religion," and the divine authority of "Holy Scripture" may still be accepted by the faithful, on the authority of the British Parliament.

The prosecution of Sacheverill introduces us for the first time to the name of Hoadley, afterwards Bishop of Bangor, whom the new spiritual head, Parliament, recommended to the Queen as a man who deserved a reward. We may mention, however, to show how un-Protestant the great bulk of our people even then was, that while Sacheverill's sermon was burnt by order of the Parliament, Hoadley's dissertations were burnt by order of the people. Hoadley and the school of divines who follow him (as Dr. Balguy, Dr. Sturges and the "Broad School," generally of our own time) occupied themselves in quietly demolishing the whole of the principles and dogmas of the church to which they belonged. The eighteenth century was one characterised by irreligion, and religion itself had to be de-religionised. The success attained was remark-

o

able. It suggests many questions of which we shall ask only one. Why take so much trouble to build up a church, by military force, persecution, royal edicts, and Parliamentary votes, if, before it is two hundred years old, its own adherents write volume after volume to show that it is all a mistake, and that they cannot tell any more than Pilate could, what is Truth? The scriptural view of the church is that it is that on which Truth rests both as to its foundation and as to the superstructure which supports the keystone. It is, says St. Paul, the ground and pillar of Truth. But the English bishops and teachers of the eighteenth century pass over St. Paul, carry us back to the point which Pontius Pilate had reached, and leave us there. These assertions, and assertions much stronger, could be made good by many references to the writings of the divines referred to; the only difficulty is to make a selection from the copious material at hand. We shall give what appears to be sufficient. The Church of England had hit upon a tolerable definition of the "church," in which the preaching of the word of God and the due ministration of the sacraments, are the most prominent requirements. Hoadley, *per contra*, defines a church as all persons "who are sincerely and willingly 'subjects of Christ alone.'" Under this definition sound doctrine and 'orders,' as required by the church's Articles, are eliminated by a stroke of the pen. He elsewhere tells us that "real sincerity 'in the conduct of the conscience, is sufficient assurance of God's 'favour.'" Thus a sincere Catholic is assured of God's favour when he burns a Protestant, and a sincere Protestant reaches the same happy result when he burns a Catholic. Dr. Hoadley's disciple, Dr. Balguy, considerably improves on his master's conception of a church, eliminating all Christian savour from his ideal. He says a church is a number of persons "agreeing to unite in 'public assemblies for the performance of religious duties.'" It is not clear from this whether persons must actually assemble: a mere agreeing to assemble seems sufficient; but it is quite clear that Dr. Balguy's "Catholicity" extended to the inclusion of our dancing derweshes, and the votaries of Kali. By the year of grace 1795 Protestant England had enjoyed, at least, two hundred and fifty years of Biblical study; it had tried creed after creed; it had persecuted the Papist on the one hand and the Sectary on the other; it had three times, at least, altered the succession to the throne—chiefly in the interests of religion—and notwithstanding all this it was in the year named, so far from having reached any definite form of faith, that a bishop of the church—Eishop Watson—in a charge to his clergy speaking of the Christian doctrines, says: "I think it safer to tell you where 'they are contained, than what they are. They are contained in 'the Bible, and if in reading that book your sentiments, concerning

"the doctrines of Christianity, should be different from those of your neighbours or from those of the church, be persuaded on your part that infallibility pertains as little to you as it does to the church."

Were we right, or were we wrong in saying a few paragraphs back that the Christian religion in England, as by law established, stood in the year 1800, in the precise stage of development which it had reached when Pontius Pilate asked "What is Truth?"

But even while the lights of heaven were thus being darkened; while the cords which feebly held the National Church to its moorings in Christendom were being one by one cut asunder—a struggle had commenced to which the Ritualists as a party owe their origin. James II. had attempted to secure religious toleration to all his subjects,—Catholic and Protestant alike. He failed. William extended toleration to Protestant dissenters, and the advancing "liberalism" of the school of Hoadley naturally rendered active religious persecution impracticable. The Catholic emancipation was mooted as early as the year 1710, and by the time the century was drawing to a close the writings on this subject occupy a prominent place in the history of the times. The phase of the movement with which we have to do, is the dissemination among the people of correct information of what in truth the Catholic religion really is. Writers of the school of Dr. Porteus have placed before us a picture of what that religion is according to the views of the Anglican divines of his day. Dr. Milner of Winchester on the other hand, in his "End of Religious Controversy," placed, or rather desired to place before the public, an exposition of what the Catholic doctrines really are. The re-action which seemed likely to follow on allowing this light to be let in on the nation, was so dreaded by the authorities of the day, that Dr. Milner's work was prevented from appearing for about fifteen years after it was written. When this work was given to the public not only was the Catholic emancipation rendered certain, but, more important still, a knowledge of the religion which had long been lost to all but a few in England was restored; and the debates and general literature bearing both upon the question of emancipation and on the question of the Union of Ireland, contributed their share to the general interest which the nation began to take in things Catholic and primitive. The "Fathers" were exhumed; the histories of the Councils were studied; the early practices and principles of the church were made matters of research; the rapid pace at which England had departed from all that could be considered Catholic was discovered, and with timorous pen the old old truths were set forth in the Tracts for the Times by men of learning and piety. To reconcile most of these truths with the wording

of the authorised standards was rarely a difficult task—for, as we have said, ambiguity had been studied in the preparation of these standards—each doctrine wore, as it were, a double face, with one it looked towards Rome, with the other towards any other place. The process of exhuming old truths from the *débris* of conflicting novelties went on for many years. Amusing it was in some aspects, as it would be were the science of mathematics to be lost in England, and some day on a scholar stumbling on a copy of forgotten Euclid, he, from time to time, placed tentative problems before the public, as, for example, that, as far as his researches had yet gone, he inclined to hold that the angles at the base of an isosceles triangle are probably equal; beneficial it was in all aspects, although, as many of our readers will recollect, the publication of these Tracts raised a storm of invective against their authors; and to be a “Puseyite” was to be little better than a fallen spirit. Of these authors many have long ago sought rest in the mother church; many have fallen asleep; a few remain at present nearly in the advanced guard of searchers for the “hidden treasure”—the lost pieces of silver. Amid the storms of the “Tractarian” disputations we reach the year 1850.

In that year took place the arrival of Rome’s third mission to our island, popularly known as the “Papal Aggression.” With the raging of the people, and the opposition of Parliament, we have nothing to do. We conclude our present subject by merely noting the fact that as the discussions connected with the Catholic emancipation resulted in the nation acquiring a knowledge of the doctrines of the ancient faith, so the establishment of a Catholic hierarchy, and the multiplication of Catholic churches taught our national clergy how to add to Catholic truth the beauties of Catholic ritual.

Thus have we attempted to justify our definition of the Ritualists previously given to the effect that they are that party in the church which desires to extract the fullest body of Catholic truth from our national standards of faith which these standards can possibly yield; and also (as a secondary, highly desirable, but non-essential aim) to present that Catholic truth to the people in such a way that it may enter in at all the gateways of knowledge, and may captivate the senses, while it converts the heart.

In how far has this party succeeded in its aims?—What degree of approach has been made by it to the doctrines of Christianity as they stood before they were moulded according as the passions of princes, or the humours of Parliaments required?

If we take Hallam as our guide, we find that the following are the chief differences between the old and the new faiths:—

I.—The use of the Latin tongue in the church services; retained by the old church, and abolished by the new.

II.—The use of images, crosses, altars, incense, tapers, holy-water; retained by the old church, abolished by the new.

III.—Devotion to the saints, especially the Blessed Virgin; belief in purgatory, prayers for the dead (*i.e.*, the blessed departed); retained in the old church, abolished in the new.

IV.—Auricular confession was "never condemned" by the English Church, yet "went without dispute into complete neglect" (Hallam); it has been maintained by the ancient church.

V.—The doctrine on the subject of the Eucharist; which cannot be stated, because unknown and unascertainable, in the Church of England; retained as in ancient times, by the old church, and re-enunciated at Trent.

VI.—Celibacy of the priesthood, enforced by Henry VIII., disapproved by Edward VI.; all but demanded of the clergy by the virgin Queen, optional in the present day. Required as an article of discipline, but not of faith, by the ancient church.

The above is condensed from Hallam, and with reference to it we remark:—

I.—That the Ritualists have made no attempt to introduce the Latin language into the services of the church.

II.—That images, crosses, altars, incense, and tapers, are made free use of in their churches.

III.—That devotion to the saints, especially to the Blessed Virgin, is constantly taught and practised. It may be expected that proof of this should be adduced. Abundance could be given, but the nature of the subject prevents the introduction of anything more than the minimum amount. Thus in a ritualistic manual of devotion in the writer's possession the *Confiteor* begins: "I confess to . . . Blessed Mary and to all saints, &c." Under the title "Hymns to the Holy Mother of God," Keble's *Ave Maria* is given; and elsewhere throughout the volume similar devotions are prescribed. As to "purgatory," the Catholic doctrine goes no further than that "there is a purgatory and that the souls therein detained are helped by the prayers of the faithful." (Creed of Pope Pius IV.) The Ritualists, accepting the extended belief that there is a material fire there, teach us thus to say, in a hymn for "All Christian Souls," *i.e.*, the spirits of the faithful departed;

Let not penal fire consume them

Let not binding fetters chain,

so that it may be said that the Ritualists have re-introduced *all* the disused practices and doctrines mentioned in Clauses II. and III. in the abstract above given from Hallam. As to Clause IV., Auricular Confession is practised in all Ritualistic churches, and its necessity is taught in the Catechisms of the party. Thus the "Catechism of Theology," page 68, asks: "Is it likely that persons who have lived in habitual sin should be able to quiet their own

"consciences without confession?" The answer being, "No.... two things are essential to a proper reception of Holy Communion: 1.—Self-examination. 2.—Private confession and absolution for all that "desire it." And then follow questions which elicit in reply the same scriptural proofs of the necessity and sacramental efficacy of confession, as are made use of by Catholics. As to the Eucharist, the prosecution of Mr. Bennett of Frome will be fresh in the recollection of all who are interested in this subject, and it proves that the Ritualists teach a doctrine on this point, offensive to a large part of their co-religionists, and so nearly allied to that of Rome that the distinction is not perceptible to ordinary minds. As regards our sixth head, celibacy is practised by nearly all Ritualistic ministers, and in this respect they differ in nothing from those of Rome except that the discipline is optional in London and requisite in Rome.

Thus, then, the party of whom Mr. Gladstone writes as if they dealt only in æsthetics and ornamentation, have, in fact, led their followers back to all the ante-reformation beliefs and practices mentioned by Hallam as 'distinctive,' except the use of the Latin tongue. The use of that tongue is, of course, a matter of convenience, essential for the preservation of a Christianity which shall be absolutely one in Rome, Yokahama, and the Pacific Isles—a oneness which would soon disappear, were the sacred services to be translated into all the inadequate languages of barbarous tribes. The practice has, however, been locally modified in various places, and can never rank among the practical difficulties which stand in the way of union. Ritualists also differ from Rome in another disciplinary point—Rome dispensing the Communion in one kind only, the Ritualist in both kinds: a difference which will admit of easy solution when the question of union comes to be seriously taken in hand. On the question of the authority of the church and the position of the Bible, the two churches may be said to be at one. Provost Cazenove teaches us that the formula: "The Bible and "the Bible only" is one on which "no body of Christians really "acts" "utterly untenable" "hopeless and mischievous" (page 95). The interpretation of the church, aided by the Spirit, is the interpretation which alone the Ritualist professes to accept. The idea of attempting the conversion of a heathen tribe by supplying it with copies of the Bible would no more occur to the mind of a Ritualist than it did to the mind of St. Peter, St. Paul, or St. Augustine. The weak point of the Ritualist is touched, when you ask him what is the Church? He has no answer ready for one who is prepared to cross-examine him, and probe his statements. He treats you to a story about the first four, or sometimes six, councils which he approves, and so far yields his judgment

to the voice of the Church ; but when he comes to the seventh or eighth, he drops his Catholic frame of mind, and becoming Protestant at a leap, says : No ! the seventh or eighth council, no doubt, "said so and so, but I, in my superior judgment, say it erred—and therefore it did err—and so the unity of the church (*me judice*) 'was broken, and has not yet been repaired.' Thus, after all, it is to the voice of the church as revised and approved by the individual Ritualist judgment to which that religionist appeals ; and in so doing he proves himself to be in reality very far from that Church, which, on many plausible grounds, he may well claim to have nearly reached. Having thus annihilated the efficiency of the ancient church-system, our Ritualist has absolutely nothing to put in its stead, and naturally so ; for, if the promise "Lo ! I am with you alway even unto the end of the world," has been proved to be false, another and more trustworthy revelation from heaven is required to furnish what the Ritualist needs. He abhors Church and State, ecclesiastical Government by Parliament he cannot away with ; spiritual trials by secular judges are to him sins and shames. He dreams of "Convocation" sometime or other developing into a powerful national Synod ; forgetful that Convocation is itself but a creature of the civil power, and may be at any time sent to sleep for a hundred years by an order of Government, as was the case last century when it raised a feeble protest against the Hoadleyism then in fashion.

Yet, strange to say, our Ritualistic friends fully admit that the primacy of Christendom rests with the Pope ; or, as they prefer to call him, the Bishop, or Patriarch of Rome. They long to place themselves under the protection of the Father of the Faithful. The difficulty lies about the super-primacy, or supremacy, and we should not be materially in error, were we to state, broadly and unreservedly, that it is to the distinction between these two words "primacy" and "supremacy," that the whole dispute between Rome and the Ritualists is now confined. "As far as the primacy is concerned there need be no disputing" writes one Ritualist, and, again "His (*i.e.*, the Pope's) being first may be conceded ; but that does not "make him supreme."

If we now withdraw our consideration from the details of the Ritualistic system, and state shortly its chief principle, we find that that principle is wholly identical with that held by Rome. The principle is that revelation has made known to us specific means by which grace is conferred, and through life maintained and increased, and that these means are the seven sacraments. Herein Ritualism is wholly irreconcilable with Protestantism, whose modern principle is that grace is somehow born, maintained and increased without anys pecific means ; or, if by any means, then by the severe mental effort of each individual only. Protest-

antism also holds that though the Ritualistic doctrine of sacerdotalism (as above stated) is that of the Prayer-book, yet this fundamental principle of Christianity (which is, obviously, either true or false for all time) must change as the will of the majority of the numbers of the established church changes. In proof of the fact that such is the view of Protestants, we refer our readers to a curious paragraph on page 21 of the *Pall Mall Budget* for October 16th, beginning: "In a speech recently delivered by Lord Coleridge." This Protestant principle is obviously destructive of two things, the fixity and finality of the divine revelation; and the authority of the church. It rests the supremacy on nothing more noble or more steady than "public opinion." To such a principle as this the principle of Ritualism will be found to be wholly, irreconcilably and for ever opposed.

We have thus traced the Ritualistic party from the earliest times of the reformed church to its birth shortly after the year 1850. We have stated its teaching in some detail, and its leading principle has been laid before the reader. No one can fail to remark how near an approach has been made to the Roman frontier. Many important questions arise from a consideration of this position. The space at our disposal will allow of little more than a bare statement of some of these:—

I.—Is the party, as its enemies say, a mere feeder to Rome, or is it, as it claims to be, a bulwark against Papal inroads? The answer to this seems to be that when men of logical minds come under the influence of Ritualistic teaching, when, moreover, such men examine that teaching, and the position of its teachers by the light of Ecclesiastical History, it is impossible for them to accept the teaching as complete, or the teachers as occupying a defensible position in ecclesiastical classification. These men will pass over to Rome. To persons whose "sentiment" is strong, and whose logic and ecclesiastical learning are weak, the Ritualistic teaching brings a sense of sufficiency and satisfactoriness. These men will remain as they now are, as long as they are permitted to do so. The Ritualists will also retain the allegiance of that large class whom social or other secularities more strongly influence than the love of things divine.

II.—Is the position of this party in the church reconcilable with the standards? The best answer to this is that many years of litigation have proved that its teaching cannot be shown to be contrary to those standards; but amidst many false pretences of a desire for fair play, the Government has lately appointed a special Judge with a commission, if possible, so to interpret the standards that the Ritualists may be "put down." The result of this measure cannot for some time yet be known.

III.—Ought the Ritualists to be "put down"? The answer

to this we would state as follows : The English Church continually lays claim to being a "branch" of the Catholic Church. We are not at present about to argue whether it is, or is not so, up to date. We assume that it is, and we say that if it desires to continue so, it cannot afford to cut away one single chord, even the slenderest one that remains, which still unites her (as she thinks) to the Catholic Church. If she "puts down" her Ritualists, she will extinguish that body within her which is most in accord with primitive Christianity, preserves for her no considerable remnant of Catholic truth, and supplies her with her best, if not her only support to the claim made of being a "branch" of the Catholic Church.

IV.—What will be the result if the Ritualists are put down? To the Church of England the result will be as stated in our last paragraph ; and if, in addition, the principle now prevalent is accepted, by which (as Lord Coleridge says) "the character and complexion of an established church must in the last resort be settled by the will of the majority of its present members"—then England will so break away from the sentiment and teaching of Catholic Christendom, that her church must at once sink to the rank of a petty sect, more hapless than other sects by the fact that she is the slave of the State while these are free. To the Ritualists we cannot say what will be the result of being "put down," that is to say, thrust out of the church of their fathers. Will they still maintain their isolation from the Catholic Church because of that trivial distinction which they now draw between primacy and supremacy, and swarm off to add another to the numberless sects which own the Church of England for their mother?—or will they give up their private judgment on this point, and return to the fold from which they and the Church to which they now belong were driven by the mandate of an adulterous king? Time alone can reveal.

VI.—Do we commend the Ritualists, or do we censure them? It may be allowed to us to do both. To the elder section of their body—the Tractarians—we accord the praise of a diligent search after truth ; an openness to conviction up to a certain point ; a fearlessness of censure, and success in raising, if one may so say, from the dead, the defunct body of the Church of England ; to the younger section—the "Ritualists" of the present day—we would award the merit of aptly learning the lessons of the elder school, of carrying forward these lessons to their logical conclusions in certain directions, and of setting them forth to the nation accompanied by an appropriate ritual. If, on the other hand, it may be allowed us to censure in aught, we would say that in continuing within the Church of England, the Ritualists must bear their share of blame for complicity with the Act, and the motive which prompted

the Act, by which Henry VIII, according to Bishop Forbes, substituted for the jurisdiction of Rome what he is pleased to call an "equally unscriptural jurisdiction of the King of England." That church, not only as regards its civil affairs, but also as regards the most holy doctrines of the faith, has been, since (say) 1530, and down to this date, regulated, first, by the personal pleasure of the king; and secondly (after being entirely overthrown by Presbyterianism), by votes of Parliament. In the near future, if Lord Coleridge's views be accepted, the shouts of the crowd will be taken to decide whether any sacerdotal principle at all shall be left to the Church of England. From much of the discredit of all this, the Ritualists of Scotland (though the name 'Ritualist' is not current there)—represented by Bishop Forbes and Provost Cazenove—are exempt, inasmuch as the Episcopacy of the North is not part of the religion of the "State." Again, we blame the Ritualists for the determination which they show to ally themselves to co-religionists, who have absolutely not a single ecclesiastical, and very few religious ideas in common with them. For the sacerdotal element in the Church of England, and the Calvinistic or the Broad Church element are as oil and water; they never can mix, and to shake them together in one bottle, only results in an unsightly appearance of conjunction, while each particle of the one fluid still remains unmingled with the particles of the other. Lastly, we blame the Ritualists, because they continue to break the unity of the Church, although every plausible ground for separation has long ago been abandoned. Hallam's list of the differences between the new church and the old has been spunged out. There remains only the Supremacy of the Pope *versus* the Supremacy of Parliament and the secular judges. Even here we require further to narrow the distinction; for the Ritualists (as before said) admit in favour of the Bishop of Rome all of the Supremacy which would enter into a proper exercise of the "Primacy." What they have got—namely, royal or Parliamentary supremacy—is, according to their own teaching, "equally unscriptural" with the jurisdiction of Rome. They cannot, therefore, hold what they hold from any conscientious conviction that it is right. They know it to be "unscriptural." Even if we were to consider the matter as one of pure convenience only, as rival methods of church administration, the palm could not be awarded to the Ritualists. For the Roman administration secures unity and uniformity of teaching and practice, a definite hand well-known arrangement for bringing supposed errors to the test; and sure means of preventing unauthorized departure from the prescribed ritual of the church. Ritualism on the other hand, and the Church of England generally, have no means by which either its doctrines can be ascertained or its ritual enforced without excess on the one side or defect on the other. The liti-

gation of the last ten years proves this, and it remains for further proof whether the Supremacy of the Judge with the Brief is more "scriptural" than other agencies of infallibility which have, from time to time, been born of the "unscriptural" supremacy of the King; or whether the decrees of this Judge will or will not render confusion worse confounded within the precincts of the Church of England.

Those who know from scripture that "one body" is the first essential element in the church; that the figures therein employed to describe the church, especially those borrowed from marriage, exclude all possibility of duality, and that the Indivisible Unity of the Godhead has been placed before us as the model and degree of Unity in the Church; they who know these facts, and who know further where the centre of Unity was originally fixed, will not hesitate to say that the reasons which remain, at least to the Ritualists, for continuing the unscriptural duality which they constitute, are wholly inadequate to support so momentous a conclusion.

And is there nothing to be said on the other side of the question? We may at least ask, whether the Roman hierarchy in England is fully alive to the crisis which exists. The self-styled 'Catholic' party in the Church of England has, as we have shown, made advances towards the Roman frontier of no inconsiderable degree. A Royal Commissioner (miscalled a 'judge') has been appointed "to put down" that party. Cannot a friendly hand be extended to help it?—not alone in the interests of the party, but rather for the sake of promoting the unification of Christendom. To that party, if to any one, Dr. Döllinger's remark applies that it is amalgamation rather than conquest which is to be desired. The Ritualists, it may be said, have accepted all Catholic doctrines except the supremacy, and in their practices they are mainly Catholic. Their expulsion from the Church of England may possibly result in their acceptance of the Supremacy; and with this secured might not some of the non-essential practices or disciplinary rules be relaxed in favour of England to the promotion of unity in the Church at large? It is true that the English Prayer-book is wholly compiled from Roman sources; but it is also true that the external form of a thing more frequently attracts or repels than the history of its origin, or its internal construction. Bearing in mind that the English nation has been trained, from generation to generation, in ancient Catholic forms as these are presented in the Prayer-book; might we not have a "Matin" service performed in the English language, as nearly as possible in the very words and order of the Prayer-book? There are not more than two or three clauses in the English "Litany" to which a Catholic would object.

Might not the Canticles and the Psalms be chanted in the English tongue, to the familiar English music? Does not the "Hymnal Noted" contain a collection of hymns from which a selection could be made for use in the Catholic Church in England as hymns are now used in the national Church services? We cannot judge of these matters; but we may enquire about them, and ask—if such a policy would tend to promote the re-union of any portion of the English Church with the Church of the early ages, is not the present day the time at which that policy should be inaugurated?

ART. VIII.—ISLAM.

THE Koran is a book dry and difficult to read. Very few except under the compulsion of historical research, have got through the whole even once; and fewer still have repeated the labour sufficiently often to become masters of its contents; yet the Koran is not merely the most trustworthy, it is the only source from which we can learn the genesis and gradual building up of Islam, as a religion. There we find, depicted as in a photograph, all the diverse influences—the persecution without, the doubts within, the political exigencies, the moral decadence—which worked together in the composition of this far-reaching and terrific spiritual force. In this country some knowledge of this process of incubation is needed, or at least useful to every one; but many a man, who would gladly rectify his ignorance, shrinks not without cause from the ponderous volumes of Muir or Sprenger or Weil. The aim of this paper is to supply what these inquirers want—to give a succinct and accurate account of the formation of Islam in the mind of its Founder. It does not, of course, pretend to throw any new light on the character of Muhammad. Its merits are its comparative brevity, and, I trust, its accuracy. It is the result of a very careful study of the Koran. The citations from the Koran are taken from Mr. Rodwell's Translation.

PART I.—MUHAMMAD AT MEKKA.

There is one remarkable assumption that runs through all the warnings, the denunciations and appeals of the Koran. It is no unknown God of whom the Prophet is speaking. The guilt of his fellow tribesmen, the justification of the punishment impending over them are deduced from the fact that they had once known and honoured this God, and that even now their reason and conscience acknowledged Him, though their hearts had gone astray after dumb idols. "Whose is the earth, and all that is therein—if ye know?" asks Muhammad; and he anticipates their reply—"They will answer, God's." "Who is the Lord of the seven heavens and the Lord of the glorious throne?" "They will say, They are God's."—"In whose hand is the empire of all things, who protecteth but is not protected?" They will answer, "in God's."—"How, then," he asks, "can ye be so spell bound?" Sprung from the children of Abraham, the memory of their august parentage was fondly cherished by the Arabian tribes. A persistent belief in a Divine Unity underlying the multiplicity of idol gods was the heritage which the Founder of the Jewish nation

had bequeathed to them. And since the ruin of Jerusalem and the spread of Christianity, that primitive belief had been awakened from its long sleep by constant intercourse with Jews and Christians. Jewish tribes were intermingled with Arab, both at Medina and in the neighbourhood of Mekka. In Syria many of the Arab tribes were wholly Christians; and Christian sects had penetrated far into the heart of Arabia. And it was due, doubtless, to the play of these deeper religious influences that we find towards the end of the sixth century of our era, scattered through Arabic poetry, numerous traces of a profound conviction of the unity of God, His supremacy over all other beings, and a lively consciousness of the moral responsibility of man. "All things," says one Poet, "without God are vanity." "God," says another, "is alone the True, and the Righteous, and sin is the attribute of man alone." At the time of Muhammad the people who professed this Theism were termed Hanyfs. The Arabic writers give the names of a dozen men contemporary with the Prophet who were thus designated. Muhammad appropriated the designation to himself; and during the first period of his mission he did little beyond explaining and enforcing the tenets of the sect. The chief of these tenets appears to have been that the pure worship of God had been revealed to Abraham in a Book sent down from Heaven; this Book had either been lost or subjected to so many interpolations that its primary significance was forgotten; and the spiritual well-being of mankind depended upon its re-discovery. In the pre-Islamite history of Arabia, the Hanyf, who stands forth most prominently, is Zaid the enquirer. He rejected the worship of idols, protested vehemently against the murder of female infants, and refused to eat meat offered in sacrifice to idols. "I pray," he said, "to the God of Abraham alone." His soul could find no rest within him so long as he dwelt at Mekka amid a people wholly given up to superstition. He longed to travel through the world searching after the knowledge of God; but for many years his wishes were successfully opposed by his family. At length he effected his escape. He traversed Mesopotamia and Syria; he conversed with Christian Monks and Jewish Rabbis; but the satisfaction his spirit craved after he could nowhere find; and he returned to die in his native land.

But among the fore-runners of the Prophet, the man who stands in closest connection with him is Waraka, the cousin of his first wife Kadija. He, like Zaid, was a Hanyf, and for a time confessed that a divine spirit spake by the lips of Muhammad. Subsequently, however, the enormous assumptions of the Prophet, and the deceptions he practised, caused a change of feeling. He declared him to be an impostor, and for himself became a Christian, in which faith he died. The influence of this Hanyfite Theism necessarily

extended far beyond the sect who actually held it. The idolatry of Mekka co-existed with the belief in a one God. Muhammad entered upon a field, the soil of which had been prepared to receive the seed he cast upon it. Wherein he differed from his predecessors was the voice of authority with which he spoke. He transformed the Hanyfite Theism from a speculative tenet of philosophy into a divine revelation. There was no God but God, and *Muhammad was his Prophet*. It was this second article, "forced as a divine revelation into the belief of so large a part of mankind, which was the power, the influence, the all-subduing energy of Islam; the principle of its unity, of its irresistible fanaticism, its propagation, its victories, its empire, its duration." * Muhammad was approaching his fortieth year before that inward change became apparent which converted him into a Prophet. He withdrew himself more and more from the society of his kind. The place whither he repaired during these hours of solitude was a cave at the foot of Mount Hira, about two or three miles north of Mekka. What first inspired Muhammad with his disgust and contempt of Arabian idolatry is matter of speculation only. Doubtless, the caravan journeys to Syria which brought him into constant intercourse with Jews and Christians suggested to him that there were higher objects of adoration than the trees and shapeless stones worshipped by his countrymen. But judging from the Koran I should be inclined to think that the beauty, the order, the all-pervading life in Nature first carried him above idolatry to the apprehension of a one God. Like all men of poetic temperament he was deeply moved by this spectacle. And the noblest passages in the Koran are those where he makes appeal to this testimony to establish the wisdom and beneficence of the Creator—

"The dead earth," he says, "is a sign to men; we quicken it and bring forth grain from it, and they eat thereof:

And we make in it gardens of the date and vine; and we cause springs to gush forth in it;

A sign to them also is the night. We withdraw the day from it, and lo! they are plunged in darkness;

And the sun hasteneth to her place of rest. This is the ordinance of the Mighty, the Knowing!

And as for the moon, we have decreed stations for it, till it change like an old and crooked palm branch.

To the sun it is not given to overtake the moon; nor doth the night outstrip the day; but each in its own sphere doth journey on.

Sura xxxvi., v. 34—40.

That the Being who had created all these marvels could reside in idols of wood and stone was, to him altogether incredible;

* Milman's Latin Christianity, vol. i., p. 455.

but not less so was the idea that these idols should symbolise a plurality of gods in the regions beyond the sky. A number of gods involved a number of wills, a variety of character and conflicting purposes. Such a belief introduced into the invisible world all the strife and disorder which prevailed in this; and which could not co-exist with that calm and majestic harmony whereby the earth renewed her life with each returning year, and day and night followed in ever-recurring succession. The hatred of idolatry naturally increased as a life of meditative solitude nourished this belief in a Divine Unity to greater strength and precision. Men seemed to be wantonly rushing down into abysses of ruin with the light of truth shining all around them. There are a few fragments of verse preserved in the Koran which are supposed to belong to this period. They are full of a profound emotion—broken, almost inarticulate utterances—the full heart breaking beneath the burden of thought, and yet unable to give it expression.

The scene of these musings was in keeping with their tenor. All around Mount Hira the country is bleak and rugged—bare desolate hills and sandy valleys destitute of vegetation—and near at hand the last resting place of the “Inquirer” Zaid, who, after a lifetime spent in earnest endeavour to find God, had closed his search here, sick at heart from hopes so long deferred. One day amid these silent rocks Muhammad had a dream. An angel appeared before him and said, “Read”—“I cannot read.” The angel repeated the command and received the same response. Then the vision spoke as follows:—

Recite thou in the name of the Lord who created—
Created man from clots of blood—
Recite thou ! For thy Lord is the most beneficent,
Who hath taught thee the use of the pen ;
Hath taught man that which he knoweth not.

Sura xcvi.

A flash of joy shot through Muhammad's heart. But the darkness of doubt gathered more heavily after this momentary break. There was no return of the celestial visitant. He wandered among the bleak rocks as before, but no angel forms rose against the sky, no angel voices broke the fearful solitude. The Prophet thought himself the sport of evil spirits; he is said even to have meditated suicide, when, again, the angel appeared though he heard no voice. Later he enjoyed a third visitation which he has described in the fifty-third Sura. He both saw the angel, and heard him speak, and received the assurance that he (Muhammad) was the Chosen of God. The angel then vanished. Muhammad fell senseless to the earth. On recovering his senses he hurried back to his family. “Enshroud me, enshroud me!” were the first words he uttered. They wrapped a cloak round him and

sprinkled water on his face; and again the voice of the angel came to him, saying, :

O ! thou enwrapped in thy mantle !

Arise and warn !

Thy Lord—magnify him !

Thy raiment—purify it !

The Abomination—flee it !

And bestow not favours that thou mayest receive again with increase,
And for thy Lord wait thou patiently !

The heart of the Prophet was now at rest, and his joy and gratitude flowed forth in what reads to me as the most touching passage in the Koran,

“ By the noon-day brightness

And by the night when it darkeneth ! ”

Thy Lord hath not forsaken thee, neither hath he been displeased,
And surely the Future shall be better for thee than the Past, [fied

And in the end shall thy Lord be bounteous to thee, and thou be satis-

Did he not find thee an orphan and gave thee a home ?

And found thee erring and guided thee ?

And found thee needy and enriched thee ?

As to the orphan, therefore, wrong him not ;

And as for him that asketh of thee chide him not away,

And as for the favours of thy Lord tell them abroad.

Sura xciii.

The assumption of the prophetic character raised at first no ill-will against Muhammad. The people thought him mad ; and in the East, as every one knows, madness is held in considerable respect. There was, too, nothing in his earliest utterances indicative of a root and branch destruction of the old Tribal modes of worship. They consist of short vehement exhortations to lead right lives, together with allusions to the “ last day,” the thought of which crushed the Prophet’s soul with all the weight of a close impending reality. The tenacious memory of the Arab seized readily upon these rhymed utterances, instinct as they are with the life and fervour of deep conviction. They circulated rapidly even among tribes at a distance from Mekka. The common people commenced to regard Muhammad as a man inspired. It was for the Prophet a spring time full of hope and on-looking thoughts ; and he gives expression to his thankfulness in the ninety-fourth Sura—

Have we not opened thine heart for thee ?

And taken off from thee thy burden

Which galled thy back ?

And have we not raised thy name for thee ?—

Then verily along with trouble cometh ease,

Verily along with trouble cometh ease—

But when thou art set at liberty, then prosecute thy toil,

And seek thy Lord with fervour.

But the opposition only slumbered. So soon as Muhammad abandoned generalities to denounce idolatry it awoke to life. Mekka, planted in the midst of an arid desert without date groves or grazing lands, owed its existence to the possession of water, and its situation as a convenient resting place for the caravans passing to and fro between Yemen and Syria. The worship of the black stone had elevated this halting place into a spot of peculiar sanctity. From time immemorial, the tribes of Arabia had gone up thither to worship. The legend was that the Kaaba had been built and the ceremonies of the pilgrimage instituted by the patriarch Abraham and his son Ishmael. The sacred territory was in the keeping of the tribe of Koraish. They held it as the trustees for Arabia generally; and it is necessary to note this fact as explaining the cause of the opposition encountered by Muhammad.

Mekka was the centre of a system of idolatry, the branches of which extended through other tribes. The Arabs, who came on pilgrimage there, had gods and sacred places of their own which the Koraish were bound to visit and reverence. Westward from Mekka, as far as the sea, wandered the wild tribe of Kinana, closely allied with the Koraish, and held to be of the same blood. They served the goddess Ozza. She was represented by a tree at a place called Nakla, a day and a half's journey from Mekka.

Again, on the caravan road between Mekka and Syria, there was a sacred rock—the goddess Manah. South-east from Mekka ruled the tribe of Hawazun. Their central point was the pleasantly situated Tayif, and their favorite idol, the goddess Lât. The tie that held these and other tribes together was the religious one—the common belief in and veneration for each other's gods.

An iconoclastic reformer like Muhammad became, in consequence, a serious political danger to the tribe in which he appeared. If, at his calling, the Koraish repudiated the established religion, they became an object of hostility to all the tribes of Arabia. The war that would have ensued could have had no other termination than their expulsion from the sacred territory or their complete destruction. Any half-measures were equally impracticable. To have repudiated Lât and Ozza and Manah would have closed against them the traffic routes leading out of Mekka, and so destroyed the caravan trade by which they lived. To have thrown down the idols on the heights Safa and Marwan behind the Kaaba would have convicted them of being unfit guardians of the Sacred Territory, and would indubitably have been made the pretext for a confederation against them. It was, in fact, the instinct of self-preservation which united the leaders of the Koraish against Muhammad. This is apparent from the language

attributed to them in the Koran. "If we follow the way in which thou art guided, we shall be driven from our homes."

The battle against the new faith was carried on in two ways, by persecution, and by argument. It is with the last only that I am concerned in this paper.

In the beginning of his career, Muhammad strove to terrify his tribe into belief by terrific pictures of the Last Day. It is called "the terrible fire;" it is "the day when men shall be like scattered moths and the mountains shall be like flocks of carded wool;" it is the Hour when "earth shall cast forth her burdens," "when the sun shall be folded up, and when the stars shall fall" and "when the female child that hath been buried alive shall be asked for what crime she was put to death."

And when the leaves of the Book shall be unrolled,
And when the Heaven shall be stripped away,
And when Hell shall be made to blaze,
And when Paradise shall be brought near
Every soul shall know what it hath produced.

And whosoever shall have wrought an atom's weight of good shall behold it,
And whosoever shall have wrought an atom's weight of evil shall behold it.

But these warnings fell upon unheeding ears. The Koraish were materialists to the marrow of their bones. A resurrection after death was a thing incredible to them. And Muhammad strove in vain to shake their scepticism. "What" said they, "after we shall have become bones and dust, shall we in sooth, be raised a new creation?" "Yes," thundered the Prophet, "though ye were stones or iron, or any other creature to you seeming yet harder to be raised." "Who shall bring us back?" "He who created you at first." And then he points out again and again how there is a continual bringing of life out of death going on in the world around them. God banks up great masses of rain cloud and drives them over a land barren, parched and dead, and it breaks into life and freshness, and "brings forth corn of which your cattle and yourselves do eat." He reminds them of the mystery of man's birth, his secret growth in the womb—and demands if this second birth after death be one whit more marvellous than his entrance into the world. But his arguments were unavailing. The Koraish sneered at his words as "fables of the ancients;" they taunted his disciples as the "followers of a man that is enchanted."

Defeated here, Muhammad took up a new line of attack. For the terrors of the last day he substituted a temporal calamity shortly to fall upon Mekka. His theory was this. To every land that had been visited by some divine calamity, a prophet had

been sent as "a warner." Only when the land had rejected his summons to repent, had the measure of their iniquity been filled and God's wrath fallen upon them. Muhammad carried on the succession of these messengers; he was charged with a commission precisely similar to theirs. The earliest Prophet was Noah; then Lot; then Moses and Aaron; then Houd who was sent to the tribe of Ad, then Saleh who was sent to the tribe of Themoud. They had, one and all, been met with derision and unbelief, but where now were those who had disregarded their words? The deluge had swept away the enemies of Noah; a fiery rain from heaven had destroyed the cities of the plain; Pharaoh and his army had perished in the Red Sea; a miraculous visitation had extirpated the tribes of Ad and Themoud. Let Mekka be wise in time. There can be no doubt that Muhammad at this time was terribly in earnest. His isolated position, his confident tone gave force and terror to these predictions. The people of Mekka were for a while startled out of their indifference. Upon his few followers the impression was so profound that even after his death they awaited fearfully the accomplishment of these threats. But when day after day, month after month, and even years passed away, and nothing came of them, the sentiment softened gradually down into the milder one of curiosity and from thence passed into that of derisive incredulity. Muhammad strove vehemently to preserve the original frame of mind. He repeated his typical instances again and again. The Suras of this period contain little else than a wearisome reiteration of them. But after the first feeling of alarm had worn away, it was wasted labour to attempt to renovate it. The very plurality of the threats had the effect, curiously enough, of depriving them of much of their significance. These astute infidels appear to have argued thus:—If we are to be drowned in a deluge, the shower of stones must be a superfluity; if we are swallowed up by an earthquake, we cannot then be transformed into dogs and swine. Gradually they took up bolder ground. They said they were wearied of hearing these threats, and awaiting their fulfilment. They did not intend to believe in Muhammad or to change their religion, and demanded that the punishment, whatever it was, should descend upon them without delay. This was an unforeseen difficulty. Muhammad replied that the purposes of God were not to be hastened to gratify the impatience of the Mekkans. But when pressed to fix a date, he shifted his ground and said that the presence of the Faithful in Mekka alone averted the doom from the unbelieving city. The retort was ready. There was nothing the Koraish desired more earnestly than to be rid of the Faithful altogether. They were a source of trouble and dissension. Let them depart without further

delay, and Mekka would gladly run the risk of incurring the threatened doom. Muhammad was, so to speak, driven into a corner, and compelled to surrender at discretion. He had to confess that he had overstepped his commission; he was only "a warner"; the times and seasons of God's purposes were known to God alone.

But this was only the beginning of sorrows. Muhammad's appeal to the earlier Prophets raised around him a perfect swarm of difficulties which stung like hornets. He had appealed to the testimony of these Prophets as evidence of his own mission. His message, he had said, was essentially the same as theirs; a transcript of the eternal decrees of God written on the everlasting table. Granted. But how were the Koraish to know that Muhammad was a Prophet. What proof could he adduce beyond his own conviction. It was idle to rank himself among the earlier Prophets unless he was provided with the same credentials. They were accompanied by signs of supernatural power apparent to any one who chose to look. Angels visited them; they could work miracles; a staff in their hands could be transformed into a serpent, and living camels at their bidding sprang forth from the heart of a rock. The sinfulness of those who believed them not consisted in beholding these manifestations of super-human power with unmoved hearts. Muhammad should not find the Mekkans so obdurate. Let him work a miracle and they would believe forthwith. He might in this way do them an effectual service. Let him turn the barren soil round Mekka into "a garden of palm trees and grapes and cause forth gushing rivers to gush forth in the midst." Let him "create a house of gold" or "mount up into heaven" and from thence "send down to them a book that they might read." Muhammad was obliged to acknowledge that he was endowed with no miraculous power; but this impotency, he asserted, was occasioned by *their* unbelief. God withheld this gift, because had it been conceded, their scepticism would have remained unshaken.

"We will not send down the angels without due cause; the infidels would not in that case have been respited.

Even were we to open above them a gate in Heaven, yet all the while they were mounting up to it.

They would surely say: It is only our eyes are drunken—nay, we are a people enchanted."

The Mekkans were acute enough to see that this assumption of their scepticism was in point of fact a confession that Muhammad had no authority for his mission other than his individual conviction. They pressed this point hard; and there can be little doubt that the perplexity of the situation drove Muhammad to the first of

those deviations from truth which multiplied as he grew older, and had such a woful influence on the subsequent destinies of Islam. He was brought face to face with the question which every Reformer has to meet and consider, against which so many noble spirits have gone to ruin. Will not the *end* justify the *means*? Here I am a servant of God intent only to enthrone him in the hearts of men, and at the very goal and termination of my labours I am thwarted by this incapacity to work a miracle. It is quite true, what these infidels allege, the older Prophets did possess this power; and I, unless my life is to be a failure, must also do something wonderful. In his despair Muhammad declared that the Koran itself was that constantly recurring miracle they were seeking after. Had they ever heard these stories of Noah, Lot, Abraham, Joseph, Zacharias, Jesus and others? No. No more had he. They were transcripts made from the "preserved Table" that stood before the throne of God. The Archangel Gabriel had revealed them to Muhammad written in pure Arabic for the spiritual edification of the Koraish. Thus in the 12th Sura, where he details at great length an exceedingly ridiculous history of Joseph, he commences the narrative with these words, as spoken by God—

"These are the signs of the clear book. An Arabic Koran have we sent it down that ye might understand it.

In revealing to thee this Koran (*i.e. this sura or chapter*) one of the most beautiful of narratives will we narrate to thee, of which thou has hitherto been regardless."

And at the close we are told—

"This is one of the secret histories which we reveal unto thee. Thou wast not present with Joseph's brethren when they conceived their design and laid their plot; but the greater part of men, though thou long for it, will not believe. Thou shalt not ask of them any recompense for this message. It is simply an instruction for all mankind."

And again in the 69th Sura, he declares respecting the Koran—

"It is a missive from the Lord of the worlds,
But if Muhammad had fabricated
Concerning us any sayings,
We had surely seized him by the right hand,
And had cut through the vein of his neck."

It would be easy to multiply extracts of similar purport; but the above will suffice by way of illustration. There are some of the biographers of the Prophet who would have us believe that when attributing to God the wild and foolish legends which abound in the Koran Muhammad really expressed his own conviction. He was under a hallucination of course, but he believed what he said. This to me is incredible. These legends are mainly derived from Talmudic sources. Muhammad must have learned them from some Jew resident in or near Mekka.

To work them up in the form of rhymed Suras, to put his own peculiar doctrines in the mouth of Jewish patriarchs, the Virgin Mary, and even the Infant Jesus (who talks like a good Moslem the moment after his birth) must have required time, thought and labor. No one, under such circumstances, could have fancied that these legends were brought to him ready prepared by an angelic visitor. It was an act of conscious deception, where the end, so Muhammad must have reasoned, justified the means. It failed, however, to impress in any degree the obstinate sceptics for whose benefit it had been perpetrated. "They turned their backs on him," so Muhammad tells us, and said, "Taught by others, possessed." They even seem to have indicated the man who instructed him; for Muhammad repeatedly returns to this charge; affirming that he, whom they pointed at, did not know Arabic, and could not therefore have composed an Arabic Koran. He says in one place; (Sura 16, v. 103, *et seq.*)—

"And when we change one verse for another, and God knoweth best what He revealeth, they say, 'Thou art only a fabricator.' Nay! but most of them have no knowledge.

"Say; the Holy Spirit hath brought it down with truth from thy Lord, that He may stablish those who have believed, and as guidance and glad tidings to the Moslems."

We also know that they say, "Surely a certain person teacheth him." But the tongue of him at whom they hint is foreign, while this *Koran* is in the plain Arabic.

To this the Mekkans retorted that he had supplied the materials, and Muhammad worked them up into their present shape. To this there was no reply. There can be little doubt that the Mekkans were right both as to the man and his participation in the Koran. The man, whoever he was, at whom suspicion pointed, must have been in constant and intimate communion with Muhammad to have occasioned his selection at all. In truth Muhammad confesses so much in his eagerness to clear himself from the charge. Had, then, this man been innocent of any share in the composition of the Koran, nothing would have been easier than to demonstrate the fact, either by the man's own confession, or other proof that he was ignorant of these stories. Muhammad does not attempt this. He evidently feels that his enemies had struck him hard in this matter. He returns to the subject again and again; but only to repeat the same objection that a man unlearned in the Arabic language could not write a pure Arabic Koran,—a feat the Mekkans had never asserted he could do.

In argument, therefore, Muhammad may be said to have been beaten along his whole line. The sceptics attacked all his positions and carried them. He could furnish no proof that he was

a Prophet. The power to work miracles was denied to him; his predictions were falsified by the event; his (so-called) revelations were rightly believed to have been communicated to him by human agency. In abandoning Mekka he acknowledged his defeat. Nevertheless, the germs of future success had been planted in the midst of seeming discomfiture. He departed, carrying away with him the flower of the Koraish. Abu Bakr, Omar, Ali, Zobair, and other "companions of Muhammad" left none equal to themselves, when they shook the dust of their ancestral city from off the soles of their feet. The sceptical arguments of the Mekkans tell, it must be observed, not against Muhammad's message, but against his authority as a Prophet, his right to deliver any message at all. All the conservative instincts natural to man had been ranged against him. The political dangers consequent on a change of religion were, as I have already pointed out, very great. The majority of men, moreover, just because they do not believe in any religion with much fervour, are always loth to change that in which they have been brought up. It furnishes what they want as well as any other. It gives them an air of respectability and an honorable position in society. They hate trouble, and especially do they wish to keep themselves untainted by "the malady of thought." Our fathers, said such respectable easy-going spirits among the Koraish, worshipped these gods and "shall we then abandon them for a crazed poet?" When, therefore, the polemical discussion made it quite clear that Muhammad had nothing whatever beyond his own conviction to urge in favor of his new religion, they ceased to pay heed to him. These worthy souls, at least the most of them, had no desire even to persecute the new faith. All they wanted was a quiet life, and as that seemed unattainable so long as Muhammad remained at Mekka, they heartily wished he would take himself off and trouble them no more.

But there is in every community not doomed to perish of corruption, an inner circle which is as salt that preserves the mass from putrefaction. This is formed of the speculative and critical spirits discontented with the established facts which confront them,—the minds that have caught glimpses of unknown worlds that lie beyond the circuit of the conventional horizon. Individually their labors seem of little effect, but collectively their's is the power which makes "the great world spin for ever down the ringing grooves of change." There were such among the Koraish. The forerunners of Muhammad had sapped in such minds the belief in idolatry. The theology they had taught, though in crude form, had already stirred the reason and conscience of these nobler intellects. Muhammad gave expression to their inarticulate convictions. He was, one might say, the Martin Luther of the Arabs, not the

creator of a new religion, but the interpreter of thoughts "in the air." Such men and women rallied to his call primarily in virtue of the message he brought. They needed no miracles to assure them of his authority. The fact that he possessed this message was to them a sufficient proof of his authority to deliver it. There was no need to practise deception to win such minds. But from belief in a message it was an easy, an inevitable transition for an untutored impetuous race to ascribe a divine illumination to him who proclaimed it. "There is no God but God, and Muhammad is his Prophet"—the second proposition could not fail to be regarded as a logical sequence of the first. At the moment, then, of seeming defeat, we can see now that the success of Islam was assured. The seventy men who followed the Prophet to Medina, not merely drew away the very heart's blood of the Koraish; they planted in their new city an *imperium in imperio* bound together by the strongest of all ties—the sense of a divine calling. Muhammad was the wielder of this mighty force. It remained with him to make it an agent either of evil or of good. How he acted will be related in my second part.

The Suras delivered at Mekka contain all the theology (properly so-called) of Islam. Those delivered at Medina are devoted almost entirely to the organisation of the new Faith, as a polity; the regulation of marriage, divorce, concubinage, slavery, &c., the definition of the relations that are to exist between it and other faiths; and the settlement of a number of small matters connected with the private concerns of the Prophet and his wives. I shall, then, in conclusion give a brief account of this theology.

Muhammad was neither philosopher nor metaphysician. No speculative difficulties troubled him as to the sources of creative power or the relations between man and God. An omnipotent self-conscious Being was the first cause. He had said, "Be" and the universe had started into existence. That was the whole account of the matter. Muhammad held it a monstrous absurdity to suppose that the attributes of man gave him any peculiar claims on the consideration of God. But it was worse than an absurdity, it was blasphemy to suppose that man could claim any spiritual kinship with the Creator—that any particle of the divine essence had been breathed into him. "Almost," he cries in horror, "might the very heavens be rent thereat, and the earth cleave asunder and the mountains fall down in fragments. Verily there is none in the heavens and the earth, but shall approach the God of Mercy as a slave." God sits in unapproachable majesty. He has fashioned man as an artificer fashions an image out of clay. There is no living bond between them. God is called the Merciful and

Compassionate, not because love is of the essence of His nature, but because, though all powerful, He forbears to use His might for man's destruction. He might smite man with plagues ; He might cause him to perish of famine or the lingering agonies of thirst ; He might envelop the earth in perpetual darkness ; but out of His mercy and compassion He does none of these things. He gives men rain and fruitful seasons and genial sunshine. But He is not less the inscrutable despot, acting upon no principle but the caprices of His will. He creates the soul, and "breathes into it its wickedness and its piety." He "misleadeth whom He will, and guideth whom He will ;"—"whomsoever God shall please to direct He will open his breast to receive the faith of Islam, but whomsoever He shall please to lead into error, He will render his breast straight and narrow as though he were climbing up into heaven. Thus doth God inflict a terrible punishment on those who believe not." Hope perishes under the weight of this iron bondage. There are in the Koran no forward glances to a coming golden age when the earth should be filled with the knowledge of the Lord as the waters cover the sea, such as irradiate the hymns and prophecies of the Old Testament. There is no communion of man's spirit with the spirit of God ; none of that loving trust which casteth out fear. There are not even any aspirations after spiritual perfection as bringing a man nearer to God. "God," to quote the words of Dean Milman, "stands alone in His nature, remote, unapproachable ; in His power dominant throughout all space, and in all time, but divided by a deep and impassable gulf from created things. The absorption into, or even the approximation towards the Deity by contemplation in this life or perfection in the life to come are equally foreign to the Koran." Muhammad took the world as it was ; war, concubinage, slavery with its nameless horrors were all parts of the divine constitution of the universe. What we understand by a social reformer would have appeared to Muhammad a portent of impiety as one who presumed to interfere with the arrangements laid down by the Creator. The business of a wise man is not to question but submit, and by confession of the Unity escape the torments of hell.

This is the central tenet of Islam. It suffices to explain the degraded condition of Muhammadan countries. So long as Muhammad lived and God did stoop to hold communications with men, the effects flowing from it were in a measure obscured. But when he died, the Deity seemed to withdraw altogether from the world He had created. The sorrows, sufferings, crimes, hopes, and struggles of men became a wild and ghastly orgy without meaning or ulterior purpose. The one rational object which a sober-minded practical man could set before him was in this life to keep

aloof from all this senseless turmoil ; and by a diligent performance of the proper rites and ceremonies to cheat the Devil in the next. And this has always been so. History repeats itself in all Muhammadan countries with a truly doleful exactness. The great bulk of the people are passive ; wars and revolutions rage around them ; they accept them as the decrees of a fate it is useless to contend against. In the meantime all power passes into the hands of a few ambitious and turbulent spirits unincumbered by scruples of any kind ; animated by no desires except those of being rich and strong. There is never a sufficient space of rest and order to allow institutions or any settled principles of Government to grow up. Each adventurer as he rises to the summit of his ambition can keep his unsteady footing only by smiting down those who are climbing after him. Sooner or later, of course, he sinks to give way to another, and so the scene shifts and changes, until utter exhaustion and swift corruption (the state of Islam at the present time) supervene on this insane and convulsive activity. The purer and nobler natures, again, which exist in all communities, are compelled to have recourse to mysticism to find the food they seek. By abstraction from all earthly concerns and lonely contemplation, they strive to assimilate their inner lives to that ideal of goodness present in their minds ; and thus the salt of society—the moral purifier—is gradually abstracted from it. The Koran pulverises humanity into an infinite number of separate atoms. The one common duty laid upon the Faithful is to be the agents of God's vengeance on those who believe not. These are to be slaughtered until they pay tribute, when they are to be allowed to go to hell in their own way without further molestation. But the subject of religious war or *jihad* cannot be properly treated until the Medina Suras are taken into consideration.

The earth, according to Muhammad, is flat ; stretched out as a carpet with the hills planted upon it in order to keep it steady. "He (*i.e.*, God) hath thrown firm mountains on the earth lest it move with you." The world is not tenanted by men and animals only. It is the dwelling place of innumerable djinns. They are "created of subtle fire." Hell will be filled hereafter with djinns and men. Not all, however, of the djinns are evil. In the 72nd Sura (entitled djinns) Muhammad relates how one night as he journeyed between Mekka and Tayif, he recited passages from the Koran which were overhead by a company of djinns who, exclaiming "verily we have heard a marvellous discourse," proclaimed themselves of the number of the Faithful. The evil Djinns are the tempters who lead men into sin and unbelief. They steal up to the gates of Heaven to overhear the secrets of God. The stars are a vast magazine of fiery darts to hurl

at these inquisitive demons. The shooting stars seen on a clear night are these celestial arrows flung by angelic hands.

"We have adorned the lower heaven with the adornment of the stars.

They serve also as a guard against every rebellious satan.

That they overhear not what passeth in the assembly on high, for they are darted at from every side,

Driven off and consigned to a lasting torment;

While if one steal a word by stealth, a glistening flame pursueth him."

Nevertheless, by means of these perilous excursions the djinns do gather fragments of the truth, and thereby decoy men to destruction. They descend on every lying wicked person and impart what they have heard. They cause men to be puffed up with these partial glimpses of the truth, and so lead them blindfold into hell.

Eblis, the principle of Evil, is the Lord of the djinns. He was originally among the chief of God's angels. The story of his expulsion from heaven is given several times in the Koran. It is as follows: when God created Adam he said to the angels, "Prostrate yourselves unto Adam," and all prostrated themselves in worship save Eblis. "What" demanded God, "hath hindered thee from prostrating thyself in worship at my bidding?" "Nobler" retorted Eblis, "am I than he; me hast thou created of fire; of clay hast thou created him." God said, "Get thee down hence; Paradise is no place for thy pride; Get thee gone hence; one of the despised shalt thou be." He replied, "Respite me till the day when mankind shall be raised from the dead." This God concedes to him; and ever since Eblis has been at large directing and superintending the machinations of the evil djinns. He beguiled Adam and Eve, and brought about their expulsion from Eden; and he is "the tutelar" of every unbelieving sinful person.

Another order of Spiritual Beings who mingle among men are the angels of God. The hosts of these are innumerable. Their functions are various. They succour the Faithful in the day of battle. Five thousand of these invisible auxiliaries fought on the side of the Moslems at the victory of Bedr. At Ohod a similar number were present, but the Faithful having been worsted on that occasion, it is conjectured that they did not take an active part in the fray. The angels are likewise spies over the lives of men. Every man is accompanied through life by "a succession of angels before him and behind him who watch over him by God's behest." They relieve each other at their post, and thus it is that the most secret thoughts of a man's heart are communicated to God, and "noted in a distinct writing." This becomes, what we may call, his character roll at the day of Judgment. It is abominable to suppose as the heathen Arabs did that the angels are women. "What?" demands the Prophet, "hath your Lord prepared sons for you, and taken for himself daughters from among th

angels? Indeed, ye say a dreadful saying." Nineteen angels guard the gates of hell. On the day of Judgment eight angels will bear up the throne of God, and a vast multitude will encircle it, hymning the praises of the Creator and interceding for the believers, saying,—

O! our Lord! thou embracest all things in mercy and knowledge; forgive, therefore, those who turn to thee and follow thy path; keep them from the pains of hell!

The terrors of the last day are depicted with great minuteness. It will be heralded in by a shattering to pieces of the whole visible world. The sun will be folded up. The stars will fall. The mountains will be set in motion. The she-camels will be abandoned; and the heaven will be stripped away like the skin of an animal when flayed. Then the earth will cast forth what was in her and become empty. Then those whose character roll is placed in their right hands will enter heaven with joy; but those who receive it in their left hands,* in the fire shall they burn. But, perhaps, the most vivid passage is this—

There shall be a blast on the trumpet, and all who are in the heavens and all who are in the earth shall expire, save those whom God shall vouchsafe to live. Then shall there be another blast on it, and lo! arising they shall gaze around them:

And the earth shall shine with the light of her Lord, and the books shall be set, and the prophets shall be brought up and the witnesses; and the judgment shall be given between them with equity; and none shall be wronged:

And every soul shall receive as it shall have wrought, for well knoweth He men's actions.

And by troops shall the unbelievers be driven towards hell, until when they reach it; its gates shall be opened, and its keepers shall say to them, "Came not apostles from among yourselves to you, reciting to you the signs of your Lord, and warning you of the meeting with Him on this your day?" They shall say, "Yes," But just is the sentence of punishment on the unbelievers.

It shall be said to them, "Enter ye the gates of hell, therein to dwell for ever!" and wretched the abode of the arrogant!

But those who feared their Lord shall be driven on by troops to Paradise, until when they reach it, its gates shall be opened, and its keepers shall say to them, "All hail! virtuous have ye been: enter then in to abide herein for ever."

And they shall say, "Praise be to God who hath made good to us His promise, and hath given to us the earth as our heritage, that we may dwell in Paradise wherever we please!" And goodly is the reward of those who travailed virtuously. And thou shalt see the angels circling around the throne with praises of their Lord! and Judgment shall be pronounced between them with equity: and it shall be said, "Glory be to God, the Lord of the worlds."

Sura, xxxix. "The Troops."

* The actual words are, "he whose that the right hand of the damned book shall be given him behind his will be chained to the neck; the left back." The Muhammadans believe chained behind the back.

Hell and heaven are painted with an abundance of detail. The denizens of hell will dwell "amid pestilential winds and in scalding water, and in the shadow of a black smoke not cool and horrid to behold." Draughts of boiling water will be forced down their throats. They will be dragged by the scalp and flung into the fire. Garments of fire will be fitted on to them. They will also be beaten with iron maces. So often as they endeavour to escape out of hell, because of the anguish of their torments, they will be dragged back, their tormentors exclaiming: "Taste ye the pain of burning." So often as their skins are well burned, other skins will be given them in exchange in order that they may taste the sharper torment, for "God," says the Prophet with infinite gusto, "is mighty and wise"—a singular illustration this of the Divine sagacity. The Faithful, on the other hand, will be led into "gardens of delight" and repose on "inwrought couches."

Aye blooming youth go round about to them
With goblets and ewers and a cup of following wine,
Their brows ache not from it nor fails the sense.

The wives, too of the Faithful, "on soft green cushions and beautiful carpets shall recline." The fruits of the gardens will hang within easy reach—the pomegranate, the date, and all that is pleasant to the sight and the taste. And there will be Houris with "large dark eyes" and "swelling bosoms" endowed with immortal youth and beauty and "kept close in their pavilions, whom man hath never touched nor any djinn;" but who are now freely lavished upon the fortunate believer.

How far Muhammad understood this last description to be understood literally is a vexed question, but one which cannot be passed over as of little importance. No one can come to any clear judgment of the moral influence of Islam or the character of the prophet who has not decided for himself how Muhammad intended these passages to be interpreted. My conviction is that they were intended to be understood literally. I will briefly give the reasons which have led me to this conclusion.

The mind of Muhammad was one in which the sense of mystery was almost wholly absent. He had never experienced the sense of an unknown lying beyond the reach of human thought. The burden and the mystery of all this unintelligible world weighed lightly enough upon him. He saw no difficulties. The earth was flat, and kept steady by the mountains—this, in his estimation, was a perfectly satisfactory cosmogony. There were seven heavens, good solid substantial firmaments, and the lowest a magazine of fiery darts for hurling at the djinns. The djinns and the angels though created of subtle fire are in all other respects the same as men. Even God's omnipresence is not so much an attribute essential to His divine nature, as

an effect brought about mechanically by a system of organisation—troops of angels on constant duty over the hearts of men. In hell, again, the punishments are all of a thoroughly material description; and no one supposes that these are to be understood symbolically. The cast of Muhammad's mind is in a word thoroughly materialistic; and why it should be thought that the pictures of Paradise are an exception to this universal rule, I cannot understand.

The usual argument urged is that these descriptions are not repeated in the later Suras of the Koran; and that when written Muhammad was content with a single wife. This argument would be a strong one if it could be shown that (1) when Muhammad had only one wife he had the power to add to the number; and (2) that as he grew older, his life became purer and more elevated. Unfortunately, it is impossible to demonstrate either. Amongst the Arabs, a man could not get a wife unless he could satisfy her family that he could support her decently. And so extreme was Muhammad's poverty as a young man, that until Kadijah offered herself to him, he had never dared to ask the hand of any one in marriage. His marriage to Kadijah, of course, placed him personally in comfortable circumstances, though it did not enrich him. Kadijah kept all her fortune in her own hands, and Muhammad was as little in a position as before, to seek for other alliances. That he was a man of strong passions, and ready to gratify them at all costs, his life at Medina shows abundantly. His love for Ayesha offered no obstacle to constant enlargements of his harem—nay, he even had recourse to special revelations when his passions hurried him into the transgression of rules which he himself had promulgated on divine authority. At almost every large capture of women, the fairest was set aside by the Prophet as his own property. Distant kings and chiefs who desired to win his favours, mined their way into his heart by presentations of beautiful slaves. At the time even of his death, a fresh wife was *en route* for Medina. Contemporaneously with all this (as I shall have to show in the second part of this paper) there is a general decadence in the character of Muhammad. The lofty and impassioned religious teacher becomes transformed into the oriental despot reaching his objects through assassination, treachery, wholesale massacre, war, and robbery. If, then, these sensuous descriptions of Paradise are omitted from the later Suras, whatever the cause, the omission could not have been due to a purification of the "eye of the mind" revealing a higher ideal of spiritual blessedness. The more probable cause, assuredly, is satiety. The pleasures which appeared so intense when out of reach, that Muhammad could think of no reward so sweet to the believer

in Paradise, palled so soon as they were enjoyed without restriction. This has always been the fate of loveless sensuality. Muhammad, beyond doubt, was warmly attached to Kadija; he asserts it repeatedly; and he would have been destitute of all gratitude had he been indifferent to the woman who emancipated him from the pressure of poverty, who was the first to believe in his prophetic mission, and who for so many years was his fond and tender wife. But the marriage had not been one of Muhammad's seeking. The original offer came from Kadija, and the future Prophet overlooked the disparity of age for the sake of other advantages; or, as we should say now, he married for money, not for love. It must be borne in mind that what we understand by chastity and by love formed no part at all of Muhammad's creed. A man needs must prefer one woman to another; this was an ordinance of nature; but that he should, therefore, rigidly confine his attentions to that one was a sequence no Arab, and certainly not Muhammad, was prepared to admit. Female slaves, for example, which "your right hand possessed,"—he specially lays it down as a divine enactment, that you may treat these as you please. Four wives were compatible with the most rigid asceticism. With such convictions and with his violent passions, it must to Muhammad have been a positive torment to be tethered to a single and aged wife. His thoughts turned longingly to the felicitous state of the Persian King—the greatest monarch known to the Arabs—with all the beauties of the East at his disposal, dwelling in abodes of suitable grandeur and luxury. This, surely, was the intensest happiness allowed to man on earth. This, then, surely, must be reserved in heaven for the true believer. For the good Muhammadan, it must be remembered, undergoes no change by reason of his admission into Heaven; he is precisely the same man in every respect, that he was before; Muhammad's doctrine is the exact opposite of that of St. Paul; it is flesh and blood which inherit *his* Paradise; and such being the case the delights of Paradise must be those most consonant to human flesh and blood as it existed in Mekka. Hence, as has often been pointed out, the descriptions of Paradise answer exactly to the accounts of the harems kept by these magnificent Persian despots. Ahasuerus, in the book of Esther, leads precisely the life of the Faithful in Paradise. He "appoints officers in all the provinces of his kingdom that they may gather together all the fair virgins unto Shushan the palace." It takes an entire year to fit these young ladies for presentation to the king, "six months with oil of myrrh, and six months with sweet odours." Such was the sort of life that fired the imagination of the youthful Prophet, who, during his career at Mekka, saw very little hope, except in Paradise, of ever entering into it.

R. D. OSBORN.

ART. IX.—MR. GRIFFITH'S RAMAYAN.

The Rámáyan of Válmíki. Translated into English verse by Ralph T. H. Griffith, M.A., Principal of the Benares College. In five volumes. London : Trübner and Co.; Benares : E. J. Lazarus and Co.

THE publication of the fifth and last volume of Mr. Griffith's Rámáyan places the great Indo-Aryan epic for the first time before English readers. It stands before us at once the adequate and artistic representative of one of the most remarkable of national poems, and a monument of poetical taste and scholarly acquirement. Mr. Griffith's Specimens of Old Indian Poetry, and his Scenes from the Rámáyan, have enjoyed a long and merited reputation; and his name will henceforth be linked with one of the most important and impressive records of the Indo-European heroic period. He is entitled to a not inconspicuous niche in the temple of scholarly fame.

There has been of late years the tendency among those of us who rise above the level of every-day life at home and in India to undervalue the labours of the scholar. This tendency is attributable to a blind admiration, rather than to an intelligent estimate, of the results and promises of physical inquiry. Mankind are now as ever divided into the reflective few and the unreflective many. The few who think at all are now-a-days too often in a hurry to clothe their philosophical nakedness with shreds and patches of popular positivism. Fashion strives to rule in the schools as in the world. Everywhere the cry is heard that phenomena and their uniformities are the only possible objects of inquiry. The study of the past appears a study of venerable and antiquated delusions. We are most of us crying Peace, peace, while there is no peace. There is no repose for the mind till it has wrestled with all its difficulties. Hasty thinkers do not escape the speculative questions which have vexed all mankind by shutting their eyes to them. Hiding their heads in the sand they do not elude the pursuers whom they no longer see. The scholar alone, we think, fairly faces all difficulties. Looking boldly at the problems and puzzles, the make-shifts and solutions, of generation after generation, the thoughts and feelings of mankind and their resultant institutions come before him for patient criticism. He shirks no awkward question by talking of metaphysical absurdities. Such, at least, is the ideal.

* "The object and aim of philology in its highest sense is but

* Max-Müller's History of Ancient Sanskrit Literature, p. 8.

one,—to learn what man is, by learning what man has been. With this principle for our pole-star, we shall never lose ourselves, though engaged in the most minute and abstruse inquiries. Our own studies may seemingly refer to matters that are but secondary and preparatory, to the clearance, so to say, of the rubbish which passing ages have left on the monuments of the human mind. But we shall never mistake that rubbish for the monuments which it covers. And if, after years of troublesome labour, we do not arrive at the results which we expected,—if we find but spurious and unimportant fabrications of individuals, where we thought to place ourselves face to face with the heroes of an ancient world, and among ruins that should teach us the lessons of former ages—we need not be discouraged nor ashamed, for in true science even a disappointment is a result.”

Those who are so eager to proclaim the study of the past to be a dereliction of fruitful science, may be willing to listen to the deliverance of a prophet of their own. “If my opportunities,” says Professor Huxley,* “had lain in that direction, there is no investigation into which I could have thrown myself with greater delight than that of antiquity. What science can present greater attractions than philology? How can a lover of literary excellence fail to rejoice in the ancient masterpieces? And with what consistency could I, whose business lies so much in the attempt to decipher the past, and to build up intelligible forms out of the scattered fragments of long-extinct beings, fail to take a sympathetic, though an unlearned, interest in the researches of a Niebuhr, a Gibbon, or a Grote? Classical history is a great section of the palæontology of men; and I have the same respect for it as for other kinds of palæontology—that is to say, a respect for the facts which it establishes as for all facts, and a still greater respect for it as a preparation for the discovery of a law of progress.”

Such a protest is not unnecessary before, in examining Mr. Griffith's *Rámáyan*, we proceed to speak in detail of the work of a scholar. We shall be called upon again in the course of our remarks to join issue with the current opinions.

Our first business is to place the reader at the point of view from which the *Rámáyana* may be profitably contemplated.

As an early national poem we know what we are to expect from it,—a picture of a society in which religion, morality, the common interest, and capricious sentiments co-exist as components of a yet undifferentiated mass of authoritative custom, in which the current conventions tend spontaneously to clothe and idealise themselves in impressive fictions.

* Lay Sermons, Addresses and Reviews, 49.

As the Indian epic, we are to expect from it a picture of Aryan or semi-Aryan society under unfavourable conditions, debased and enfeebled. Sanskrit literature exhibits the Indo-European mind in a state of decadence and depression; a state due partly to intermixture with lower races, partly to climatic and other natural influences, and chiefly to an undisturbed acquiescence in the plausibilities of popular thought and feeling. The renunciation of these is the starting-point of all art, science, speculation, and moral culture worth the name. All human advancement is due to a progressive abrogation of current sentiments and unreasoned beliefs. All that is good in man has proceeded, and can only proceed, from a repudiation of common sense.

It is well known that the three regenerate classes of ancient India, sacerdotal, military, and agricultural, are of Aryan or Indo-European origin. But "it" * is certain that this (the Indo-Aryan) race is far from being of pure descent, having intermingled to a considerable extent with the ordinary population. There is but little to remind us of the Mongolian type in the countenances of the Hindus, which are often remarkable for a symmetrical beauty, that only wants a more intellectual expression to render them extremely striking; some traces of it, however, may perhaps be found in the rather prominent zygomatic arches which are common amongst them; but the cranial portion of the skull presents no approach to the pyramidal type, being often very regularly elliptical." The Indo-Arians are more closely akin to the Perso-Arians than to any other branch of the Indo-European family. They appear to have migrated southwards from the same seat in Central Asia. † "The" three dialects of ancient Persia with which we are acquainted, viz., that of the Cuneiform Inscriptions, that of the second part of the Yásna, and the language of the remaining portion of the Avesta, have all such a close affinity to the Sanskrit as exhibited in the Vedas, that they might almost be all called dialects of one and the same language." The Persians styled themselves *airya* (honourable), a name known to Herodotus; the Indians *arya*. The *Hapta Hendu* of the Vendidad is the *Sapta Sindhavah* of the Veda, the country of the seven rivers, the earliest seat of the Aryans in the Panjáb and adjacent country. "A number of personages in the Veda correspond in name with others in the Avesta In the Vedas and Upanishads we already meet with Yama as the king of the dead. Among the ancient Indians his world is not a place of terrors, but its expanses are full of light, and the abodes of happiness, pleasure, and rapture. In Iran, Yima is a fortunate monarch, under whose rule there was neither death nor sickness."

* Carpenter's Principles of Human Physiology, p. 894.

† Professor Spiegel, in Muir's Sanskrit Texts, vol. 2, pp. 294-299.

"In both the Indian and the Persian religions, Soma, or Haoma, is the name of a plant, the juice of which is pressed out and drunk, with certain religious forms; and in both religions Soma is also a god." "The reception of neophytes into the sacred society is performed among both peoples, the Persians and the Indians, by investing them with a girdle or thread." The separation of the two races probably arose from a schism. Ahura, the highest god of the Persians, is the Asura of Indian mythology. "The Devas of the Indians have under the name of Daēvas, been transformed into evil spirits and allies of Angra Mainyus. Indra, the highest god of the earliest Hinduism, is in like manner banished to hell. Sarva occurs as an evil spirit, while the Indians have considered this name worthy to be a designation of Śiva." Together with the Perso-Aryans, the Indo-Aryans constitute the stationary or unprogressive portion of the Indo-European family of nations.

Legendary memories of their happier northern seats lingered among the Indo-Aryans. In the north are Meru, the Indian Olympus, where the courts of Brahmā are frequented by gods Rishis, and Gandharvas; Kailāsa, the residence of Kuvera, and paradise of Śiva; and the seats of the Northern Kurus

"* Reach the North Kurus' land, where rest
The holy spirits of the blest:
Where golden buds of lilies gleam
Resplendent on the silver stream,
And leaves of azure turkis throw
Soft splendour on the waves below.
Bright as the sun at early morn
Fair pools that happy clime adorn.
Where shine the loveliest flowers on stems
Of crystal, and all valued gems.
Blue lotuses through all the land
The glories of their bloom expand,
And the resplendent earth is strown
With peerless pearl and precious stone.
There stately trees can scarce uphold
The burthen of their fruits of gold,
And ever flaunt their gay attire
Of flower and leaf like flames of fire.
All there sweet lives untroubled spend
In bliss and joy that knows not end.
Still on your forward journey keep
And rest you by the northern deep,
Where springing from the billows high
Mount Somagiri seeks the sky.
There, present through all life's extent,
Dwells Brahmā lord pre-eminent,
And round the great god manifest
In Rudra's forms high sages rest."

The Bengal recension adds: "† There is neither cold, nor heat

* Griffith's Rāmāyan, vol. iv., p. 215. *rā, nārayastathā, na soko bhayam vāpi*
† *Na tatra sītā ushnam vā, na ja- nā varṣham nāpi bhāskarah.* iv. 44.

nor decrepitude, nor disease, nor grief, nor fear, nor rain, nor sun," reminding as of the Homeric Olympus—

"* There, as they tell, the gods securely bide
In regions where the rough winds never blow,
Unvisited by mist or rain or snow.

Or of the "island-valley of Avilion

Where falls not hail, or rain, or any snow,
Nor ever wind blows loudly; but it lies
Deep-meadow'd happy, fair with orchard-lawns
And bowery hollows crown'd with summer sea."

As these blissful seats are in the north, so that undiscover'd land, the realm of Yama the regent of the dead, lies in the south. The south is the *terminus ad quem* as the north is the *terminus à quo* of the migrating Indo-Aryan.

"† Go forth he cried with all this host
Exploring to the southern coast. . .
A noble mountain shall ye view
Named Rishabh, like a mighty bull
With gems made bright and beautiful.
Here by good deeds a home is won
With shapes like fire, the moon, the sun.
Here they who merit heavenly worth
Dwell on the confines of the earth.
There stay: beyond it, dark and drear
Lies the departed spirits' sphere.
And girt with darkness, far from bliss.
Is Yama's sad metropolis."

The sea-faring Greek places the netherworld far west, in the untravelled world.

"‡ All the day long the silvery foam we clave,
Wind in the well-stretched canvass following free,
Till the sun stooped beneath the western wave,
And darkness veiled the spaces of the sea.
Then to the liminary land came we
Of the sea-river, streaming deep, where dwell
Shrouded in gloom and mist continually,
The people, from sweet light secluded well,
The dark Cimmerian tribes who skirt the realms of hell."

Settled in India the Indo-Aryans passed through three stages of intellectual and material advancement. At these we must glance in order to note the position of the Rámáyan. They may be called the prosopopœic, the heroic, and the theoretic. These three stages, or periods of growth, are not so strictly exclusive, as not sometimes to overlap each other. The essential ingredients of one may exist accidentally in another.

* Odyssey, vi., 40-45. Worsley.

† Griffith's Rámáyan, vol. iv., pp. 202-204.

‡ Odyssey, xi, 9. Worsley, cf. xii,

81, μέσσω δ' ἐν σκοπέλῳ ἐστὶ σπέος
ἡεροειδές, πρὸς ζοφὸν εἰς ἔρεβος
τετραμμένον.

To survey the earliest age we must carry ourselves back some three thousand years or more to the land of the seven rivers, the Panjáb and the banks of the Sarasvati. The country is partly tilled, but large tracks of jungle still remain, haunted by visionary terrors, and ranged over by wild tribes of men. In villages and towns priests, poets, physicians, handicraftsmen, and husbandmen, are gathered together, under chieftains, castellans, and village lords.* "Returning home in the evening through the forest, a member of one of the priestly families experiences emotions such as are sketched in the hymn to Aranyáni"—

† "Thou seemest goddess here to stray
Forlorn amidst these trackless woods,
These dark and dreary solitudes.
Why dost thou not inquire the way
That leads to cheerful human haunts?
Is there nought here thy courage daunts?
On luscious fruits the traveller feasts,
Supplied by her, and goes his way.
Rich-scented, fragrant, full of flowers,
Her realm with various fruit is filled;
For though by hands she is not tilled,
She drinks in sap from heavenly showers."

Often he watches through the night, fearful of savages and of spectres, and waiting the gods that usher in the day. First appear the A'svins, between midnight and the dayspring, young and beautiful, garlanded with lotuses, in a sunlike car, chasing away the spirits of darkness. ‡ Then as the first streaks of the ruddy dawn become visible in the East, the poet breaks out into an enthusiastic burst of devotion to the lovely goddess Ushas, who every morning renews her youth"—

§ "Hail, Ushas, daughter of the sky,
Who, borne upon thy shining car
By ruddy steeds from realms afar,
And ever lightening, drawest nigh.
Fair Ushas, though through years untold
Thou hast lived on, yet thou art born
Anew on each succeeding morn,
And so thou art both young and old.
Their round our generations run:
The old depart, and in their place
Springs ever up a younger race
Whilst thou, immortal, lookest on.
Bright goddess, let thy genial rays
To us bring stores of envied wealth,
In kine and steeds, and sons, with health,
And joy of heart, and length of days."

* Muir's Sanskrit Texts, vol. v, p. 452.

† Muir's Sanskrit Texts, vol. v, p. 423.

‡ Muir's Sanskrit Texts, vol. v, p. 452.

§ Muir's Sanskrit Texts, vol. v, pp. 196-98.

Next follows the generation of Agni, of manifold birth,* the child of the fire-drills, butter-fed, the waker of the dawn, priest of the gods.

† “ Sprung from the mystic pair, by priestly hands
In wedlock joined, forth flashes Agni bright;
But,—O ye Heavens and Earth, I tell you right,—
The unnatural child devours the parent brands.
A swift-winged messenger, thou callest down
From heaven to crowd our hearths, the race divine,
To taste our food, our hymns to hear, benign,
And all our fondest aspirations crown.†”

“Soon after Súra (the sun) shoots up above the horizon, and receives the adoration of the delighted poet.”

§ “ All-seeing Sun, the stars so bright,
Which gleamed throughout the sombre night,
Now scared, like thieves, slink fast away,
Quenched by the splendour of thy ray.
Seven lucid mares thy chariot bear,
Self-yoked, athwart the fields of air,
Bright Súra, god with flaming hair.
That glow above the darkness we
Beholding, upward soar to thee,
For there among the gods thy light
Supreme is seen, divinely bright.”

“In|| the hot season when the ground has been parched by long drought, and all eyes are turned to the gathering clouds in the hope that they will soon discharge their watery treasures, Parjanya, the rain-god, is besought to send rain; and Indra, the regent of the firmament, and storm-gods, the Maruts, are supplicated to fulfil the functions which the imagination of their worshippers has assigned to them, of combating the malignant demons of the atmosphere, and compelling them to yield up the waters which they keep shut up in the clouds,”

¶ “ Now bound by Sushna's spell no more,
The clouds discharge their liquid store;
And long by torrid sunbeams baked,
The plains by copious showers are slaked;

* Rig-veda, x. 5, i. *bhūri-janman*.

† Muir's Sanskrit Texts, vol. v, pp. 221-22.

‡ Cf. Tylor's Primitive Culture, vol. ii, p. 254. “The following passage from a Mongol wedding-song to the personified Fire, seems curiously to acknowledge the precedence of the ancient friction-fire made by the wooden drill, over that made by the more modern flint and steel. “Mother Ut, Queen of Fire, thou who art made from the elm that grows on the mountain-tops of Changgai-Chan and Burchatu-Chan, thou who didst come

forth when heaven and earth divided: didst come forth from the footsteps of Mother Earth, and wast formed by the King of Gods. Mother Ut, whose father is the hard steel, whose Mother is the flint, whose ancestors are the elm-trees, whose shining reaches to the sky, and pervades the earth.”

§ Muir's Sanskrit Texts, vol. v, p. 161. Rig-veda 1.50.

|| Muir's Sanskrit Texts, vol. v, p. 453.

¶ Muir's Sanskrit Texts, vol. v, pp. 135, 138, 189.

The rivers swell, and seaward sweep
 Their turbid torrents broad and deep.
 The peasant views, with deep delight
 And thankful heart, the auspicious sight. . . .
 And thou dost view with special grace,
 The fair complexioned Aryan race,
 Who own the gods, their laws obey,
 And pious homage duly pay.
 'Thou giv'st us horses, cattle, gold,
 As thou didst give our sires of old.
 Thou sweep'st away the dark-skinned brood,
 Inhuman, lawless, senseless, rude,
 Who know not Indra, hate his friends,
 And spoil the race which he defends.
 Preserve us, friend, dispel our fears,
 And let us live a hundred years.
 And when our earthly course we've run,
 And gained the region of the sun,
 Then let us live in ceaseless glee,
 Sweet nectar quaffing there with thee."

Such is the Vedic age, in which the powers of nature are presented as conscious and volitional agents, and all striking outward phenomena anthropomorphised. The Vedic hymns are the only literary records in which this stage of thought and feeling is exhibited. They have no analogue in Western literature. "In * the history of the world the Veda fills a gap which no literary work in any other language could fill. It carries us back to times of which we have no records anywhere, and gives us the very words of a generation of men, of whom otherwise we could form but the vaguest estimate by means of conjectures and inferences. As long as man continues to take an interest in the history of his race, and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contains the records of the Aryan branch of mankind, will belong for ever to the Rig-veda." This is the age of those meteorological myths, which are in the following age to be absorbed into or to pass away before the heroic fictions in which the next stage of fancy and emotion is apt to clothe itself. In the later Vedic hymns the perennial question of the eduction of cosmos out of chaos first comes into view :

† "Nor aught nor naught existed; yon bright sky
 Was not, nor heaven's broad woof outstretched above.
 What covered all? what sheltered? what concealed?
 Was it the water's fathomless abyss?
 There was not death—hence was there naught immortal,
 There was no confine betwixt day and night ;

* Max-Müller's History of Ancient Sanskrit Literature, p. 63. Sanskrit Literature, p. 564. Rig-veda x, 129.

† Max-Müller's History of Ancient

The only One breathed breathless in itself,
Other than it there nothing since has been.
Darkness there was, and all at first was veiled,
In gloom profound,—an ocean without light. . .
Who knows from whence this great creation came,
Whether his will created, or was mute?
The Most High seer that is in highest heaven,
He knows it,—or perchance e'en He knows not."

Next follows the heroic period, in which semi-divine chieftains are engaged in extending Indo-Aryan supremacy throughout the country, and in unavailing struggles against the rising power of the sacerdotal class. The age of meteorological myths is past and gone. It is this period which is presented to our view in the *Mahābhārata* and the *Rāmāyana*. The *Mahābhārata* is rather an encyclopædia than an epic. It may be described as a stratified series of legends, exhibiting the gradually deposited beliefs, sentiments, and speculations, of many successive ages. Its groundwork or underlying narrative, the contest of the Pándavas and Kauravas, more ancient than the *Rāmāyana*, introduces us to Indo-Aryan settlements at Hastinápura, fifty-seven miles north-east of the modern Delhi, on the banks of an old channel of the Ganges, to Panchála* identified by Kullúka Bhatta the scholiast of the *Manu-smṛiti* with Kanyá-kubja or Kanauj, and to Kuru-kshetra the country west of the Jumna, and extending from the Sarasvatí towards Vrindá-vana and Mathurá. The main story of the *Mahābhārata* suggests a rude and unbráhmanised state of Indo-Aryan society. Its heroes are chieftains of the lunar race centring round Hastinápura.

The *Rāmāyana* on the other hand is a systematised whole, the construction of a single poet; filled up, but not overlaid, by later accretions. Settlements have been formed at Ayodhyá, and at Mithilá, under the milder and Bráhmanising chieftains of the solar line, claiming descent from Vivasvat or Súrya, the all-seeing sun-god, through Kakutstha the grandson, and Nimi, the son, of Ikshváka.

† "On Sarju's bank, of ample size,
The happy realm of Kosal lies,
With fertile length of fair champaign,
And flocks and herds and wealth of grain.
There famous in her old renown,
Ayodhyá stands, the royal town,
In bygone ages built and planned,
By sainted Manu's princely hand. . . .
She seems a painted city, fair
With chess-board line and even square,

* The high antiquity of the settlements in Panchála and Kuru-kshetra is inferrible from *Manu-smṛiti*, ii., 9, where they are included in the country of the Brahmarshis or divine Rishis.
† Griffith's *Rāmāyana*, vol. i, pp. 35-38.

And cool boughs shade the lovely lake,
 Where weary men their thirst may slake.
 There gilded chariots gleam and shine,
 And stately piles the gods enshrine.
 The gay sleek people ever throng
 To festival and dance and song. . .
 In every street is heard the lute,
 The drum, the tabret, and the flute
 The Veda chanted soft and low,
 The ringing of the archer's bow;
 There wisest Brahmans evermore
 The flame of worship feed,
 And versed in all the Vedas' lore,
 Their lives of virtue lead."

* "The Rámáyana," remarks Professor Lassen, "in the proper action of the poem, designates, for the most part, only the north of Hindustan as Aryan. It represents Mithilá and Anga in the east as Arian countries; and regards the Kekayas in the west though dwelling beyond the Sarasvatí, as a pure Arian race; and to this tribe one of the wives of king Dasaratha belongs." . . . "Even the banks of the Ganges are represented as occupied by a savage race, the Nishádas." † "The Dandaka forest is represented as beginning immediately to the south of the Jumna. The whole country from this point to the Godávarí is described as a wilderness, over which separate hermitages are scattered, while wild beasts and Rákshasas, everywhere abound."

‡ "Since thou, beloved son, hast made
 Thy home within this holy shade,
 The fiends have vexed with wilder rage
 The dwellers of the hermitage.
 In many a wild and dreadful form
 Around the trembling saints they swarm,
 With hideous shape and foul disguise
 They terrify our holy eyes.
 They make our loathing souls endure
 Insult and scorn and sights impure,
 And flocking round the altars stay
 The holy rites we love to pay . . .
 Ladle and dish away they fling,
 Our fires with floods extinguishing,
 And when the sacred flames should burn,
 They trample on each water-urn."

§ "We cannot but recognise the recollection that the south was originally a vast forest, which was first brought into cultivation by Brahmanical missions. The Rákshasas who are represented as disturbing the sacrifices and devouring the priests, signify here,

* Muir's Sanskrit Texts, vol. ii, p. 406.

‡ Griffith's Rámáyana, vol. ii, pp. 455-56.

† Muir's Sanskrit Texts, vol. ii, p. 408.

§ Muir's Sanskrit Texts, vol. ii, p. 409. From Professor Lassen.

as often elsewhere, merely the savage tribes which placed themselves in hostile opposition to the Brahmanical institutions. The only other actors who appear in the legend are the monkeys which ally themselves to Rāma, and render him assistance. This can only mean that when the Aryan Kshatriyas first made hostile incursions into the south, they were aided by another portion of the indigenous tribes. Rāma reinstates in possession of his ancestral kingdom a monkey-king who had been expelled, and in return receives his assistance." An interpretation strengthened by the exhibition of wild tribes under ultrahuman and extrahuman forms in the Homeric poems, as Cyclops and Læstrygons. By a later hypothesis the Rākshasas of Lankā are identified with the Buddhists of Ceylon. But Buddhism is a growth of the theoretic period, which we must presently glance at; the product of a metaphysical rather than of a mythopœic age, and which has always been too clear and distinct a conception to the Indian mind to have vanished into the haze of legend. The age of meteorological myths had passed away before the heroic period.

The boundary between the human and the divine is well-nigh broken down; men are half deified, the gods half humanised. Heroes, men but men who rise above the usual human level, live in familiar intercourse with the gods. Indra and the other gods through their agents, Nārada and Parvata, watch the affairs of men; often trembling lest they be unsphered from their paradise through the growing power of some Rākshasa or some ascetic rich in penance. Indra is aided against his titanic enemies by Purúravas; together with Agni, Varuna, and Yama, he competes for the hand of an earthly bride, Damayantī. He intrigues with Ahalyā. The gods and heroes in short are conceived under the same relations in the Indian as in the Grecian heroic period.

The historical residuum of the Rāmáyana is, we venture to think, adequately set out in the above citations. The most penetrating scrutiny would hardly tell us more. The task would be as thankless, as—to use the pandits' simile—the effort to express from grains of sand the oil that is so readily yielded by the sesame. We would fain remind our readers of the cautious criticism of Grote in dealing with the epic myths of Greece: * "It is a presumption far too largely and indiscriminately applied even in our own advanced age, that where much is believed, something must necessarily be true—that accredited fiction is always traceable to some basis of historical truth. The influence of imagination and feeling is not confined simply to the process of re-touching, transforming, or magnifying narratives

* Grote's History of Greece, part i, ch. 16.

originally founded on fact ; it will often create new narratives of its own, without any such preliminary basis. Where there is any general body of sentiment pervading men living in a society whether it be religious or political—love, admiration or antipathy—all incidents tending to illustrate that sentiment are eagerly welcomed, rapidly circulated, and (as a general rule) easily accredited. If real incidents are not at hand, impressive fictions will be provided to satisfy the demand. The perfect harmony of such fictions with the prevalent feeling stands in the place of certifying testimony, and causes men to hear them not merely with credence, but even delight. To call them in question and require proof is a task which cannot be undertaken without obloquy. Of such tendencies in the human mind abundant evidence is furnished by the innumerable religious legends which have acquired currency in various parts of the world, legends which derived their origin, not from special facts misreported and exaggerated, but from pious feeling pervading the society, and translated into narrative by forward and imaginative minds—legends, in which, not merely the incidents, but often even the personages are unreal, yet in which the generating sentiment is conspicuously discernible, providing its own matter as well as its own form.”

The third and last stage of mental growth in India may be called the theoretic. The Indo-Aryans spread throughout the peninsula, under thoroughly Bráhmānic institutions. They betook themselves to speculation, without that preliminary doubt of all things, which is the condition of a healthy metaphysic : and “found no end, in wand’ring mazes lost.” Unāryan elements also had been assimilated into the system of authoritative custom. Such an element is metempsychosis, which is no part or parcel of our Aryan heritage.* No traces of the belief are to be found in the ancient Vedic poems. Transmigration and the necessity of extricating the soul from its serial transmigratory conditions, have determined the character of all the Indian systems of speculation pervading alike the evolutionism of the Sāṅkhyas, the absolutism of the Vedāntins, and the crude analysis of the Naiyāyikas. As in India from the earlier and ruder inhabitants, so in Greece from the Egyptians through the Pythagorean brotherhood and the Orphic mysteries, it comes before us in the latest utterances of the Platonic Socrates. But Socrates, unlike the Indian metaphysicians, is a doubter to the last, warning his hearers not to be misled, as he himself is likely enough misled, by an emotional perversion of the understanding. Nor does the soul with him pass after death into a state of pure indetermination, but into communion with the eternal ideas or intelligible forms.

* See Tylor's *Primitive Culture*, vol. ii., pp. 8-14.

"Socrates believes and expects that the post-existence of the soul will be, as its pre-existence has been, a rational existence—a life of intellectual contemplation and commerce with the eternal ideas . . . The philosopher ought to rejoice when death comes to sever his soul altogether from his body: because he is, through all his life, struggling to sever himself from the passions, appetites, impulses, and aspirations, which grow out of the body: and to withdraw himself from the perceptions of the corporeal senses, which teach no truth, and lead only to deceit or confusion. He is constantly attempting to do what the body hinders him from doing completely—to prosecute pure mental contemplation, as the only way of arriving at truth While in the body, he feels imprisoned, unable to look for knowledge except through a narrow grating and by the deceptive media of sense. From this duration philosophy partially liberates him,—purifying his mind like the Orphic* or Dionysiac religious mysteries, from the contagion of body and sense: disengaging it, as far as may be during life, from sympathy with the body; and translating it out of the world of sense, uncertainty, and mere opinion, into the invisible region of truth and knowledge On the contrary the soul or mind of the ordinary man which has undergone no purification and remains in close implication with the body, cannot get separated even at the moment of death The souls of despots, or of violent and rapacious men, will pass into the bodies of wolves or kites: those of the gluttonous and drunkards, into asses and such-like animals The unphilosophical man of social goodness is allowed to pass after death into the body of a bee, or an ant, instead of that of a kite or ass; but he does not attain to the privilege of dissolving connection altogether with body."

To the same stage of the mental development of the Indo-Aryans belong, we believe, the coarse sensualism of Chárváka, and the revolutionary phenomenalism of Buddha. Buddhist phenomenalism like the Heraclitean flux of all things, and like Hume's reduction of the universe to "various bundles of baseless appearances," but in a cruder form, appears to be the result of disappointed antecedent inquiry. Lassitude, fatalism, and acquiescence in authoritative custom, mark all the Indian schools alike. "Food, soil, climate, and the external aspects of nature"—to borrow Buckle's all powerful machinery—had done their work upon generation after generation of the Indo-Aryan people. No Socrates, or Descartes, had arisen to burst open or silently dissolve the bonds of conventional belief. There has been in India no emancipation of the individual from the unreflective surrounding society. There has been no freedom of thought or speech, no gradual recognition of

* Grote's *Plato and the other* 160-164; cf. *Manu-smriti*, bk. xii. *Companions of Sokrates*, vol. ii, pp.

liberty and responsibility. The authority of the Veda traditionally interpreted, and specially of its latter portions, the Upanishads, taken as the starting-points of speculation, has been assumed as ultimate, inscrutable, and unquestionable. The beliefs in transmigration and in the worthlessness of pleasure, intellectual as well as sensual, have been unshaken. Soul or self has been reduced to zero by the abstraction of its modifications. Its modifications have been transferred to an unconscious or illusory common sensory; and exemption from modifications, that is from all cognition, all feeling, all volition, preached up as the sole end of rational pursuit. Isolation, retraction into undifferented being, annihilation of the individual, is the highest aim of man. Indian metaphysics, blind, despairing, and fatalistic, has been mere “* blasphemy against the divine beauty of life, blasphemy against the divinity of man.”

How different the course of speculation in Greece initiated by a universal doubt through the exposure of the false persuasion of knowledge by the Socratic cross-questioning dialectic; carried out to the recognition that a merely phenomenal world is nonsensical; that it is the mind that redeems the unintelligible into the intelligible, by the imposition of forms, its own heritage or its own workmanship, relations or universals, upon the formless sensibles: that in a manner mind is all that is. How different the later recognition of self as one amidst the many, permanent amidst the fluctuating, active amidst the inert, substantial as the self-presented basis of all cognitions, free as determining its own volitions.

† “Left to themselves in a world of their own, without a past, and without a future before them, they had nothing but themselves to ponder on. Struggles there must have been in India also. Old dynasties were destroyed, whole families annihilated, and new empires founded. Yet the inward life of the Hindu was not changed by these convulsions. His mind was like the lotus leaf after a shower of rain has passed over it; his character remained the same, passive, meditative, quiet, and full of faith. . . Greece and India are, indeed, the two opposite poles in the historical development of the Aryan man. To the Greek existence is full of life and reality; to the Hindu it is a dream, an illusion. The Greek is at home where he is born; all his energies belong to his country; he stands and falls with his party, and is ready to sacrifice even his life to the glory and independence of Hellas. The Hindu enters this world as a stranger; all his thoughts are directed to another world; he takes no part even where he is driven to act; and when he sacrifices his life, it is but to be delivered from it.”

Here, then, we have arrived at the arrest of Indian progress. The divinity of doubt has never been asserted; speculation has

* Lewes's History of Philosophy, vol. i., p. 184.

† Max-Müller's History of Ancient Sanskrit Literature, v, pp. 16-18.

not outlived its* infancy. Let us take heed to the growing uniformity, the growing acquiescence in the shallow plausibilities of customary and popular thought among ourselves. "† That so few now dare to be eccentric, marks the chief danger of the time." "The greatness of England is now all collective; individually small, we only appear capable of anything great by our habit of combining." "A people, it appears, may be progressive for a certain length of time, and then stop: when does it stop?—when it ceases to possess individuality." "‡ The improver of knowledge absolutely refuses to acknowledge authority as such. For him scepticism is the highest of duties; blind faith the one unpardonable sin." "§ To the true reformer no institution is sacred, no belief above criticism. Everything shall conform itself to equity and reason; nothing shall be saved by its prestige. Conceding to each man liberty to pursue his own ends and satisfy his own tastes, he demands for himself like liberty; and consents to no restrictions on this, save those which other men's equal claims involve."

We have thus glanced at the three stages of Indo-Aryan advancement. The Rāmāyana belongs to the latter part of the second period. We find a foreshadowing of the third, in the colloquy of the sensualist Jāvālī and the orthodox Rāma.

|| "Hail Rāghu's princely son, dismiss
A thought so weak and vain as this,
Canst thou with lofty heart endowed
'Think with the dull ignoble crowd?
For what are ties of kindred? Can
One profit by a brother man? . . .
For those—and only those—I weep
Who to the path of duty keep;
For here they suffer ceaseless woe,
And dying to destruction go.
With pious care, each solemn day,
Will men their funeral offerings pay?
See, how the useful food they waste:
He who is dead no more can taste.
If one is fed, his strength renewed
Whene'er his brother takes his food,
Then offerings to the parted pay:
Scarce will they serve him on his way.
By crafty knaves these rules were framed,
And to enforce men's gifts proclaimed;
'Give, worship, lead a life austere,
Keep lustral rites, quit pleasures here.'
There is no future life: be wise,
And do, O prince, as I advise."¶

* Arist. de Animâ, iii., 8, ἡ ψυχὴ τὰ ὄντα πῶς ἐστὶ πάντα. ἡ γὰρ αἰσθητὰ τὰ, ὄντα ἢ νοητὰ. ἐστὶ δ' ἡ ἐπιστήμη μὲν τὰ ἐπιστητὰ πῶς, ἡ δ' αἰσθησις τὰ αἰσθητὰ.

† Mill's Liberty, pp. 121, 126, 127.

‡ Huxley's La Sermons, p. 18.

§ Herbert Spencer's Essays, vol. i, p. 93.

|| Griffith's Rāmāyan, vol. ii, pp. 433 sqq.

¶ Jāvālī's words that virtue's law defied"—*dharmāpetam vachah*—are explained by the Scholiast in the

Ráma's reply is an appeal to consecrated conventions, such as would satisfy the most exigent and most uninquiring of popular pietists :

* "Thy words that tempt to bliss are fair,
But virtue's garb they falsely wear.
For he from duty's path who strays
To wander in forbidden ways,
Allured by doctrine false and vain,
Praise from the good can never gain."

In the primitive basis of the Rámáyana, Ráma stands before us rather as a hero than as a god, rising above the ordinary level of humanity, but with neither thought nor claim of divinity. He is the fictitious embodiment of all human excellence as conceived by the Indo-Aryan mind. His virtues are those mainly of self-repression, self-abnegation, and a blind devotion to customary ethical feeling. At the same time it should be remembered that in the Indian, as in the Greek, heroic period, the chieftains are half deified and the gods half humanised. Some have gone so far as to derive all the gods from the dreaded shades of the departed chieftains. This is substantially the same doctrine as that of Euhemerus, and can at the most be taken only as supplemental to the fact that the primitive gods are personified powers of nature.

The elevation of Ráma† and his brothers to a quadripartite incarnation of Vishnu is pointed out by Schlegel and Lassen as a later interpolation of unsatisfied Brahmanical orthodoxy. † "At the point where the incarnation of Vishnu in the four sons of Dasaratha is described, the proper great sacrifice is already concluded, and the priests have all been presented with gifts at its close, when the new sacrifice is commenced, at which the gods appear, then withdraw, and now for the first time propose to Vishnu to become incarnate."

§ "The gods replied: We fear, O Lord,
Fierce Rávan, ravener abhorred.
Be thine the glorious task, we pray,
In human form this fiend to slay.

Rámáyana-tilaka to amount to an adoption of the doctrine of Chárváka—*lokáyatika-matávalambanam iti yávat*. Cf. "There is no heaven, no final liberation, nor any soul in another world, nor do the actions of the four castes, the orders, &c., produce any real effect.

If the S'raddha produces gratification to beings who are dead,

Then here, too, in the case of travellers when they start, it is needless to give provisions for the journey.

Hence it is only as a means of livelihood that Bráhmans have established here,

All these ceremonies for the dead—there is no other fruit anywhere." Sarva-dars'ana-sangraha, Chárváka System, by Professor E. B. Cowell.

* Griffith's Rámáyana, vol. ii, p. 436.

† Rámáyana, bk i, cantos xiv. sqq.

‡ Professor Lassen, in Muir's Sanskrit Texts, vol. iv, p. 170.

§ Griffith's Rámáyana, vol. i, p. 86.

By thee of all the blest alone
This sinner may be overthrown.
He gained by penance long and dire
The favour of the mighty Sire.
Then he who every gift bestows
Guarded the fiend from heavenly foes,
And gave a pledge his life that kept
From all things living, man except.
On him thus armed no other foe
Than man, may deal the deadly blow.
Assume, O king, a mortal birth,
And strike the demon to the earth."

"If this had been an original portion of the story, the gods would certainly have considered the matter sooner, and the ceremonial of sacrifice would have proceeded without interruption. In the same book, chapters lxxiv, lxxv, a scene with the earlier or Parasu-Ráma is suddenly interpolated, in order that he may be made to declare the new Ráma to be Vishnu."

* "I know thee lord of gods; I know
Thy changeless might laid Madhu low.
All other hands would surely fail
To bend this bow. All hail! all hail!
See, all the gods have left the skies
To bend on thee their eager eyes.
With whose achievements none compete;
Whose arm in war no god can meet.
No shame is mine, I ween, for thou
Lord of the Worlds, hast dimmed my brow."

At the fiery trial of Sítá the gods descend to vindicate her purity.

† "Ancestral shades by men revered,
In venerable state appeared,
And he from whom all riches flow,
And Yama lord who reigns below.
King Indra thousand-eyed, and he
Who wields the sceptre of the sea.
The god who shows the blazoned bull,
And Brahmá lord most bountiful
By whose command the worlds were made.
All these on radiant cars conveyed,
Brighter than sunbeams sought the place
Where stood the prince of Raghu's race,
And from their glittering seats the best
Of blessed gods the chief addressed:
Couldst thou, the Lord of all, couldst thou,
Creator of the worlds, allow
Thy queen, thy spouse, to brave the fire
And give her body to the pyre?
Dost thou not yet, supremely wise,
Thy heavenly nature recognise?"

* Griffith's Rámáyan, vol. i, p. 316.

† Griffith's Rámáyan, vol. v, p.p. 278 sqq.

They ceased : and Ráma thus began :

I deem myself a mortal man.

Of old Ikshváku's line, I spring

From Dásaratha Kósál's king.

He ceased : and Brahmá's self replied :

O cast the idle thought aside.

Thou art the lord Náráyan, thou

The god to whom all creatures bow.

Thou art the Guide who leads aright,

Thou Krishna of unequalled might.

Thy hand, O Lord, the hills and plains,

And earth with all her life sustains ;

Thou wilt appear in serpent form,

When sinks the earth in fire and storm.

Queen Sítá of the lovely brows,

Is Lakshmí thy celestial spouse.

To free the worlds from Rávan thou,

Wouldst take the form thou wearest now.

Rejoice : the mighty task is done :

Rejoice : thou great and glorious one.

The tyrant slain, thy labours end :

Triumphant now to heaven ascend."

* "I should judge," writes Dr. Muir, "from the nature of the epithets which are here applied to Vishnu, that this chapter, as it now stands, could not have formed part of the original Rāmāyana." The apotheosis of Ráma and Sítá, their identification by the self-existent Brahmá with Vishnu and Lakshmí, in the preceding extract, bears all the marks of a theological interpolation.

It is impossible to fix the date of the Rāmāyana. † "It has been a standing reproach against our studies, that it is impossible to find anything historical in Indian literature. To a certain extent that reproach is well-founded ; and this accounts no doubt for the indifference with which Sanskrit literature is regarded by the public at large. We may admire the delicate poetry of Kālidāsa, the philosophical vigour of Kapila, the voluptuous mysticism of Jayadeva, and the epic simplicity of Vyāsa and Vālmiki, but as long as their works float before our eyes like the mirage of a desert, as long as we are unable to tell what real life, what period in the history of a nation they reflect, there is something wanting to engage our sympathies in the same manner as they are engaged by the tragedies of Æschylus, or the philosophical essays of Cicero."

Marks of the high antiquity of the Rāmāyana are nevertheless not wanting. It was not written—no real epic belongs to a reading and writing age—but transmitted orally. Primitive versification is a kind of *memoria technica*. Like the Homeric poems it had its rhapsodists.

* Muir's Sanskrit Texts, vol. iv, p. 178.

† Max-Müller's History of Ancient Sanskrit Literature, p.p. 63 & 64.

* "When to the end the tale was brought,
Rose in the sage's mind the thought :
Now who throughout this earth will go,
And tell it forth that all may know ?
As thus he mused with anxious breast,
Behold in hermit's raiment dressed,
Kúsa and Lava came to greet
Their master and embrace his feet. . .
And so the great Rámáyan fraught
With lore divine, to these he taught :
The lay, whose verses sweet and clear
Take with delight the listening ear. . .
Great joy to all who hear they bring
Sweet to recite, and sweet to sing. . .
When half the hermit's grace to gain,
And half because they loved the strain,
The youths within their hearts had stored
The poem that his lips outpoured,
Válmíki kissed then on the head,
As at his feet they bowed, and said :
Recite ye this heroic song
In tranquil shades where sages throng :
Recite it where the good resort,
In lowly home, and royal court."

† The Vedic Rishis are said to have seen their hymns. Like the Hebrew seers they gazed upon the things revealed. In like manner Válmíki is described as having seen all that he narrates.

‡ "For holy thought and fervent rite
Had so refined his keener sight
That by his sanctity his view,
The present, past, and future knew,
And he with mental eye could grasp,
Like fruit within his fingers clasp,
The life of Ráma, great and good,
Roaming with Síta in the wood."

There is no mention of the self-immolation of widows ; already an ancient usage in the time of Alexander.

It is later apparently than the compilation known as the Laws of Manu, the description of an ideally perfect state of society as it should be from the Bráhmanical point of view.

§ Texts of the Manu-smṛiti are often cited in the Rámáyana.

There is no trustworthy mention of Buddhism. That, for instance in the hundred and ninth canto of the second book.

We rank the Buddhist with the thief,
And all his impious crew,
Who share his sinful disbelief,
And hate the right and true.

* Griffith's Rámáyan, vol. i, p.p. 30, 31. in Manu ii. 2 ; quoted in Rám. ii, 2 ; 58 ; Manu vii, 4 ; Rám. iii, 40, 12 ;
† See Muir's Sanskrit Texts, vol. iv, p. 441. Manu vii, 20 ; Rám. ii, 67, 21 ; Manu viii, 84 ; Rám. iv, 18, 15 ; Manu viii, 316 ; Rám. iv, 18, 32 ; Manu ix, 138
‡ Griffith's Rámáyan, vol. i, p.p. 24 & 25. Rám. ii, 107, 12.

§ Instances of this we have found

has all the appearance of an interpolation. * "The verses in a different metre," writes Mr. Griffith, "with which some cantos end, are all to be regarded with suspicion. Schlegel regrets that he did not exclude them all from his edition. These lines are manifestly spurious."

The language of the Rámáyan is characterised by the frequent † omission of the augment and other archaic forms.

Válmíki is the traditional, though not the real, inventor of the *sloka*.

Often as the tale of Ráma and Sítá has been told, we cannot but essay once more to revive the familiar scenes; availing ourselves of what we have at length in Mr. Griffith's version, a faithful and artistic exhibition of the whole Rámáyan.

Children, and long life, and cattle, and gold, were the desires of the Kshatriya. Now in Ayodhyá

‡ "There reigned a king of name revered,
To country, and to town, endeared,
Great Dasaratha, good and sage,
Well read in scripture's holy page.
Upon his kingdom's weal intent,
Mighty and brave and provident;
The pride of old Ikshváku's seed
For lofty thought and righteous deed.
And ruled his city rich and free
Like Indra's Amáravatí.
And worthy of so fair a place
There dwelt a just and happy race
With troops of children blest.
Each man contented sought no more.
Nor longed with envy for the store
By richer friends possessed.
High-souled were all. The slanderous word,
The boastful lie, were never heard.
Each man was constant to his vows,
And lived devoted to his spouse.
No other love his fancy knew,
And she was tender, kind, and true.
Her dames were fair of form and face,
With charm of art, and gentle grace;
With modest raiment, simply neat,
And winning manners soft and sweet.
The twice-born sages whose delight,
Was scripture's page and holy rite,
Their calm and settled course pursued,
Nor sought the menial multitude."

Childless, Dasaratha, like many another ancient Rájá, sues the favour of the gods with a horse-sacrifice.

* Griffith's Rámáyan, vol. ii, p. 440
note.

† Griffith's Rámáyan, vol. i, pp.
39, sqq.

‡ *Ad-abháva àrshah* Scholiast.

* "Long had his anxious bosom wrought,
And as he pondered rose the thought :
A votive steed 'twere good to slay,
So might a son the gift repay."

The hermit Rishya-sringa is allured to conduct the rite ; all things are made ready ; and the horse let loose for the customary twelve months to roam at will.

† "The circling year had filled its course,
And back was brought the wandering horse.
Then upon Sarju's northern strand,
Began the rite the king had planned."

‡ "The steed devoted to the host
Of gods, the gem they honour most,
Was duly sprinkled Then the queen
Kausaly with delighted mien,
With reverent steps around him paced,
And with sweet wreaths the victim graced ;
Then with three swords in order due,
She smote the steed with joy, and slew.
That night the queen, a son to gain,
With calm and steady heart was fain
By the dead charger's side to stay
From evening till the break of day."

In due time four sons are born to the king :—

§ "Kausalyā bore an infant blest
With heavenly marks of grace impressed ;
Rāma, the universe's lord,
A prince by all the worlds adored.
New glory queen Kausalyā won
Reflected from her splendid son.
So Aditī shone more and more,
The mother of the gods, when she
The king of the immortals bore,
The thunder-wielding deity.
The lotus-eyed, the beauteous boy,
He came fierce Rāvan to destroy ;
From half of Vishnu's vigour born,
He came to help the worlds forlorn.
And queen Kaikeyī bore a child
Of truest valour, Bharat styled,
With every princely virtue blest,
One fourth of Vishnu manifest.
Sumitrā too a noble pair,
Called Lakshman and S'atrughna, bare,
Of high emprise, devoted, true,
Sharers in Vishnu's essence too."

To the court of Dasaratha, while the princes are yet striplings,
comes the sainted Vi'svámitra. Weary years of mortification and

* P. 47.

† Griffith's Rámáyan vol. i, p. 73.

‡ P. 77.

§ P. 105. This passage is among

those pointed out by Dr. Muir as later additions to the poem. See Sanskrit Texts, vol. iv, p. 175.

superhuman pangs had raised him from a Kshatriya to a priestly sage. He takes Ráma and Lakshmana from the reluctant king to preserve an intended sacrifice from the assaults of the Rákshsas. Presented with celestial weapons Ráma expels the intruders from the groves of Vi'svámitra. The saint bids the brothers to accompany him to Mithilá, where Janaka the king is about to perform a sacrifice.

* "Janak the king who rules the land
Of fertile Mithilá has planned
A noble sacrifice, and we
Will thither go the rite to see.
Thou, prince of men, shalt with us go,
And there behold the wondrous bow,
Terrific, vast, of matchless might
Which, splendid at the famous rite,
The gods assembled gave the king."

The journey is spent in discoursing of the legendary past. At the junction of the Son and the Ganges, Vi'svámitra relates the birth and earthward descent of Gangá, the three-pathed, the purifier of the worlds, who waters heaven, and earth, and hell. Bhagíratha by his penance brought her down from heaven, S'iva sustaining on his head the falling waters.

† "He stood upon the lofty crest
That crowns the Lord of Snow,
And bade the river of the blest
Descend on earth below.
Himálaya's child, adored of all,
The haughty mandate heard,
And her proud bosom, at the call,
With furious wrath was stirred.
Down from her channel in the skies,
With awful might she sped,
With a giant's rush, in a giant's size,
On S'iva's holy head.
He calls me, in her wrath she cried,
And all my flood shall sweep
And whirl him in its whelming tide
To hell's profoundest deep.
He held the river on his head,
And kept her wandering, where,
Dense as Himálaya's woods were spread
The tangles of his hair.
No way to earth she found, ashamed,
Though long and sore she strove,
Condemned, until her pride were tamed,
Amidst his locks to rove.
There many lengthening seasons through
The wildered river ran:
Bhagírath saw it, and anew
His penance dire began.

* Griffith's Rámáyan, vol. i, p. 157.

† Pp. 192 sqq.

Then Siva for the hermit's sake
Bade her long wanderings end,
And sinking into Vindu's lake
Her weary waves descend.
On Siva's head descending first
A rest the torrents found;
Then down in all their might they burst
And roared along the ground:
On countless glittering scales the beam
Of rosy morning flashed,
Where fish and dolphins through the stream
Fallen and falling dashed.
Then bards who chant celestial lays,
And nymphs of heavenly birth,
Flocked round upon that flood to gaze
That streamed from sky to earth.
The gods themselves from every sphere
Incomparably bright,
Borne in their golden cars drew near
To see the wondrous sight.
The cloudless sky was all aflame
With the light of a hundred suns,
Where'er the shining chariots came
That bore those holy ones.
So flashed the air with crested snakes
And fish of every hue,
As when the lightning's glory breaks
Through fields of summer blue.
And white-foam clouds and silver spray
Were wildly tossed on high,
Like swans that urge their homeward way
Across the autumn sky.
Now ran the river calm and clear
With current strong and deep;
Now slowly broadened to a mere
Or scarcely seemed to creep.
Now o'er a length of sandy plain
Her tranquil course she held;
Now rose her waves and sank again,
By reflux waves repelled."

Passing by the hermitage of Gautama, and thence towards the north-east, they reach the sacrificial enclosure of King Janaka. At Mithilá, Janaka shews to the brothers the bow of Siva, the great heirloom of his family.

* "Then royal Janak spoke in turn:

O best of saints, the story learn,
Why this famed bow, a mighty prize,
A treasure in my palace lies.
A monarch, Devarat by name,
Who sixth from ancient Nimi came,
Held it as ruler of the land,
A pledge in his successive hand.

* Griffith's *Ramayan*, vol. i, pp. 277 sqq.

This bow the mighty Rudra* bore,
 At Daksha's sacrifice of yore,
 When carnage of the immortals stained,
 The rite that Daksha had ordained.
 Then as the gods sore wounded fled,
 Victorious Rudra, mocking, said.
 Because, O Gods, ye gave me naught,
 When I my rightful portion sought.
 Your dearest parts I will not spare,
 But with my bow your frames will tear ;
 The sons of heaven in wild alarm
 Soft flatteries tried his rage to charm.
 Then Bhava, lord whom gods adore
 Grew kind and friendly as before,
 And every torn and mangled limb,
 Was safe and sound restored by him.
 Thenceforth this bow, the gem of bows,
 That freed the god of gods from foes,
 Stored by our great forefathers lay
 A treasure and a pride for aye.
 Once, as it chanced, I ploughed the ground,
 When sudden, 'neath the share was found,
 An infant springing from the earth,
 Named Sítá from her secret birth.
 In strength and grace the maiden grew,
 My cherished daughter, fair to view.
 I vowed her, of no mortal birth,
 Meet prize for noblest hero's worth.
 In strength and grace the maiden grew,
 And many a monarch came to woo.
 To all the princely suitors I
 Gave, mighty saint, the same reply :
 I give not thus my daughter ; she
 Prize of heroic worth shall be.
 To Mithilá the suitors pressed
 Their power and might to manifest.
 To all who came with hearts aglow
 I offered Siva's wondrous bow. †
 Not one of all the royal band
 Could raise or take the bow in hand.
 Enraged thereat, the warriors met,
 With force combined my town beset.
 Stung to the heart with scorn and shame
 With war and threats they madly came,
 Besieged my peaceful walls, and long
 To Mithilá did grievous wrong."

• The worship of Siva or Mahádeva appears to have been borrowed from the pre-existent unáryan population. "The introduction of an entirely new divinity from the mountains of the north has been supposed, who was grafted in upon the ancient religion by being identified with Rudra." The story of Siva at the sacrifice of Daksha appears to symbolise the

struggle for the admission of this god to the worship of the conquering Indo-Aryans. See Muir's Sanskrit Texts, vol. iv., pp. 393 sqq.

† Draupadí, in the Mahábhárata, is in like manner given as the prize of successful archery to Arjuna. Cf Odyssey, bk. xxi. The disappointed suitors of Indumatí behave more peaceably.—Raghu-vansa, canto vii, p. 3.

The bow is brought. Ráma bends and breaks it, and wins the hand of Sítá the furrow-born.

* "Then Raghu's son, as if in sport,
Before the thousands of the court,
The weapon by the middle raised,
That all the crowd in wonder gazed.
With steady arm the string he drew
Till burst the mighty bow in two.
As snapped the bow, an awful clang,
Loud as the shriek of tempests, rang.
The earth, affrighted, shook amain,
As when a hill is rent in twain.
Then, senseless at the fearful sound,
The people fell upon the ground :
None save the king, the princely pair
And the great saint, the shock could bear.
When woke to sense the stricken train,
And Janak's soul was calm again,
With suppliant hands and reverent head,
These words, most eloquent, he said :
My child, to royal Ráma wed,
New glory on our line will shed :
And true my promise will remain
That hero's worth the bride should gain.
Dearer to me than light and life,
My Sítá shall be Ráma's wife."

Dasaratha is bidden to the wedding, and repairs to Mithilá with his sons Bharata and Satrughna. Lakshmana marries Urmilá, a sister of Sítá, and Bharata and Satrughna marry the daughters of Kúsadhvaja the brother of king Janaka. They return to Ayodhyá. Bharata is sent to the court of Asvapati, the father of his mother Kaikeyí at Girivrajá. Through the wiles of her hump-backed handmaid Manthará, Kaikeyí obtains from Dasaratha, in fulfilment of a rash promise, the banishment of Ráma and installation of her own son Bharata. Ráma sets out on his fourteen years' wanderings in the Dandaka forest, accompanied by Lakshmana. Sítá insists on being allowed to follow him.

† "Thou must not here thy wife forsake,
And to the woods thy journey make,
Whether stern penance, grief and care,
Or rule of heaven await thee there.
Nor shall fatigue my limbs distress
When wandering in the wilderness :
Each path which near to thee I tread
Shall seem a soft luxurious bed.
The reeds, the bushes where I pass,
The thorny trees, the tangled grass
Shall feel, if only thou be near,
Soft to my touch as skins of deer. . .

* Griffith's Rámáyan, vol. i, p. 282. † Griffith's Rámáyan, vol. ii, p. 89.

As there I live on flowers and roots
 And every season's kindly fruits,
 I will not for my mother grieve,
 My sire, my home, or all I leave—
 I will not cause thee grief or care,
 Nor be a burden hard to bear,
 With thee is heaven, where'er the spot ;
 Each place is hell where thou art not."

Reaching Srīngavera on the Ganges, he sends back Sumantra, his faithful charioteer, with a tender message to his father.

* The honoured king my father greet,
 And thus for me my words repeat :
 I, Sītā, Lakshman, sorrow not,
 O monarch, for our altered lot :
 The same to us, if here we roam,
 Or if Ayodhyā be our home.
 The fourteen years will quickly fly,
 The happy hour will soon be nigh
 When thou, my lord, again shalt see,
 Lakshman, the Maithil dame, and me.
 Thus having soothed, O charioteer,
 My father and my mother dear,
 Let all the queens my message learn,
 But to Kaikeyī chiefly turn.
 With loving blessings from the three,
 From Lakshman, Sītā, and from me.
 My mother queen Kāūsalyā, greet,
 With reverence to her sacred feet.
 And add this prayer of mine : O king,
 Send quickly forth and Bharat bring,
 And set him on the royal throne
 Which thy decree has made his own.
 When he upon the throne is placed,
 When thy fond arms are round him laced,
 Thine aged heart will cease to ache
 With bitter pangs for Rāma's sake.
 And say to Bharat : See thou treat
 The queens with all observance meet :
 What care the king receives, the same
 Show thou alike to every dame.
 Obedience to thy father's will
 Who chooses thee the throne to fill,
 Will earn for thee a store of bliss
 Both in the world to come and this."

At Srīngavera they are the guests of Guha a chieftain of the Nishādas. Thence they pass to the junction of the Jumna and the Ganges at Prayāga, where stood the hermitage of Bharadvāja. Thence they make their way through the forest to the hill Chitrakūta, where Lakshmana builds a leafy hut, and they abide for many days amidst the woods.

* Griffith's Rāmāyan, vol. ii, p. 186.

* "See Lakshman in the leafy trees
Where'er they make their home,
Down hangs the work of labouring bees,
The ponderous honeycomb.
In the fair wood before us spread
The startled wild-cock cries:
Hark, where the flowers are soft to tread,
The peacock's voice replies.
Where elephants are roaming free,
And sweet birds' songs are loud,
The glorious Chitrakūta see:
His peaks are in the cloud.
On fair smooth ground he stands displayed,
Begirt by many a tree:
O brother, in that holy shade
How happy shall we be."

At the sight of the empty chariot king Dasaratha is heart-broken. He tells how having in his youth unwittingly slain the son of a hermit, a curse had been laid upon him that he should perish of grief for the loss of his son, and dies. His queens worn out with weeping and watching at last fall asleep.

† "And now the night had past away,
And brightly dawned another day;
The minstrels, trained to play and sing,
Flocked to the chamber of the king:
Bards who their gayest raiment wore,
And heralds famed for ancient lore:
And singers, with their songs of praise,
Made music in their several ways.
There as they poured their blessings choice,
And hailed their king with hand and voice,
Their voices with a swelling roar
Echoed through court and corridor.
The swelling concert woke a throng
Of sleeping birds to life and song;
Some in the branches of the trees,
Some caged in halls and galleries.
Nor was the soft string music mute;
The gentle whisper of the lute,
And blessings sung by singers skilled
The palace of the monarch filled.
Eunuchs and dames of life unstained,
Each in the arts of waiting trained,
Drew near attentive as before,
And crowded to the chamber door. . . .
And many a maid, pure, young, and fair,
Her load of early offerings bare,
Cups of the flood which all revere,
And sacred things, and toilet gear.
There anxious in their long array,
All waited till the shine of day:
But when the king nor rose nor spoke,
Doubt and alarm within them woke.

* Griffith's Rāmāyan, vol. ii, p. 212.

† Vol. ii, pp. 257, 258.

Skilled in the lore of dreaming, they
 First touched the bed on which he lay.
 But none replied : No sound was heard,
 Nor hand, nor head, nor body stirred.
 They trembled, and their dread increased,
 Fearing his breath of life had ceased,
 And bending low their heads they shook
 Like the tall reeds that fringe the brook.
 In doubt and terror down they knelt,
 Looked on his face, his cold hand felt,
 And then the gloomy truth appeared
 Of all their hearts had darkly feared."

On his return from Girivraja Bharata is filled with horror, and bitterly upbraids his mother Kaikeyí. He refuses to supplant Ráma, and sets out for the forest with an army, with the purpose of reinstating Ráma, and of undergoing himself the fourteen years' exile in the jungle. At Prayága he and his army are feasted at the hermitage by Bharadvája.

* His ministers and household priest
 Sat by degrees from chief to least,
 Then sat the captain of the host,
 And all the men he honoured most.
 Then when the saint his order gave,
 Each river with enchanted wave
 Rolled milk and curds divinely sweet
 Before the princely Bharat's feet.
 And dwellings fair on either side,
 With gay white plaster beautified,
 Their heavenly roofs were seen to lift,
 The Bráhmaṇ Bharadvája's gift.
 Here men the foaming wine-cup quaffed,
 Here drank of milk full many a draught.
 And tasted meats of every kind
 Well dressed, whatever pleased their mind.
 Nor did the grooms forget to feed
 Camel, and mule, and ox and steed,
 For there were stores of roasted grain,
 Of honey, and of sugar-cane.
 So fast the wild excitement spread
 Among the warriors Bharat led,
 That all the mighty army through
 The groom no more his charger knew,
 And he who drove might seek in vain
 To tell his elephant again."

Arrived at Chitrakúta he is unable to persuade Ráma to assume the kingdom. The exhortations of the sensualist Jáváli are also thrown away. Ráma is bent on redeeming his father's promise to Kaikeyí. Bharata accepts the kingdom as a trust, making

obeisance to the shoes of Ráma,* which he carries back with him to represent the rightful but absent king.

"† The rule and all affairs of state
I to these shoes will delegate.
And if, O tamer of thy foes,
When fourteen years have reached their close,
I see not thee that day return,
The kindled fire my frame shall burn."

Bharata returns to live outside the city of Ayodhyá as an ascetic till Ráma comes back again. Many are the adventures of Ráma, Lakshmana, and Sítá in the forest, into which they wander farther and farther. At last the Rákshasí Súrpanakhá meets with them, and falls in love with Ráma. Her advances are rejected; she assaults Sítá, and is mutilated by Lakshmana. Baffled at first in her schemes of revenge, she betakes herself to her brother Rávana, the Rákshasa king of Lanká.

"‡ She fled in anger and dismay
To Lanká, seat of Rávan's sway.
There on a seat of royal state
Exalted sat the potentate,
Begirt with counsellor and peer,
Like Indra with the storm-gods near. . .
§ A score of arms, ten necks had he,
His royal gear was brave to see.
In stature like a mountain height,
His arms were strong, his teeth were white,
And all his frame of massive mould
Seemed lazulite adorned with gold.
A hundred seams impressed each limb
Where Vishnu's arm had wounded him,
And chest and shoulder bore the print
Of sword and spear and arrow dint,
Where every god had struck a blow
In battle with the giant foe."

Instigated by Súrpanakhá, and aided by Márícha, who under the form of a golden deer led Ráma and afterwards Lakshmana away from their dwelling, Rávana, first under the form of a hermit, and then undisguised, succeeds in carrying away Sítá in his aërial car Pushpaka, taken by him aforetime from his brother Kuvera the god of wealth, to his city of Lanká.

* According to Kálidása he craved Ráma's shoes to make them the tutelary deities of the kingdom: *yayáche páduke paschát kartum rájyadhidevate.* —Raghúvansa, xii, 17.

† Griffith's Rámáyana, vol. ii, p. 453.

‡ Vol. iii., p. 147.

§ Rávana assumes ten heads and twenty arms only in battle and on other terrific occasions. So the Scholiast

on Rámáyana v. 10, 21: *atra dribhwjakatva-kathanát yuddhá-dikála eva vinsati-bhújatvam dása-sírshatvan cheti bodhyam.* See also Rámáyana-tilaka on Rámáyana v, 22, 27; v, 49, 6. Rávana was not so unprepossessing a wooer therefore of Sítá as we might otherwise have supposed.

* "Sublime in air his course he took
 O'er wood and rock and lake and brook.
 He passed at length the sounding sea
 Where monstrous creatures wander free,
 Seat of lord Varun's ancient reign,
 Controller of the eternal main.
 The angry waves were raised and tossed,
 As Rávan with the lady crossed,
 And fish and snake in wild unrest
 Showed flashing fin and gleaming crest.
 Then from the blessed troops who dwell
 In air, celestial voices fell :
 O ten-necked king, they cried, attend :
 This guilty deed will bring thine end."

Ráma's friend Jatáyus, the vulture king, had striven hard to rescue Sítá. He is found dying from the struggle by the two brothers, whom he informs of the name of Sítá's, ravisher. Journeying southwards with Lakshmana in search of Sítá, Ráma meets the fiend Kabandha :

† "There stood before their wondering eyes
 A fiend broad-chested, huge of size,
 A vast misshapen trunk they saw
 In height surpassing nature's law.
 It stood before them dire and dread
 Without a neck, without a head.
 Tall as some hill aloft in air,
 Its limbs were clothed with bristling hair,
 And deep below the monster's waist
 His vast misshapen mouth was placed,
 His form was huge, his voice was loud
 As some dark-tinted thunder-cloud.
 A brilliance as of gushing flame,
 Beneath long lashes, dark and keen
 The monster's single eye was seen."

He is slain by Ráma ‡ re-appears in a celestial shape, and advises him to travel southwards to the dwellings of Sugriva, the chief of the Vánaras, silvans or apes.

§ "To him, O Raghu's son, to him
 Naught in the world is dark or dim,
 Where'er the mighty day-god gleams
 Resplendent with a thousand beams.
 He over rocky height and hill,
 Through gloomy cave, by lake and rill,
 Will with his Vánars seek the prize
 And tell thee where thy lady lies."

* Griffith's Rámayan, vol. iii, p. 253.

† Griffith's Rámayan, vol. iii, p. 324.

‡ According to later Indian notions death at the hands of Ráma or Krishna secures for the slain that highest end

of aspiration, exemption from trans-migratory conditions, absorption into the undifferented real.

§ Griffith's Rámayan, vol. iii, p. 339.

Ráma and Lakshmana are carried by Hanumat into the presence of Sugriva. Sugriva tells them of the rape of Sítá, and shows them the upper garment and ornaments of Sítá which she had dropped as tokens in her flight. Sugriva had been deposed by his brother Báli, whom now, emboldened by the alliance of Ráma, he challenges to single combat. Sugriva is about to fall, when Ráma* slays Báli with an arrow. Sugriva is reinstated in his city of Kishkindhá. Ráma and Lakshmana retire to the mountain Prasravana. As soon as the rains are over Sugriva sends out his armies to search for Sítá through all quarters of the earth. From the east, the west, and the north, they return without tidings. The army of the south is long foiled and gives itself over to despair, till meeting with Sampáti the brother of Jatáyus they learn that Sítá is a captive at Lanká. Hanumat flying through the air, enters Lanká and sees and consoles Sítá. Ráma marches southward with Sugriva and his army of silvans to deliver Sítá. Ravana is advised by his righteous brother Vibhishana to restore her. Vibhishana's counsel is rejected and he goes over to the camp of Ráma and Sugriva. Nala, the son of Visvakarman the architect of the gods, is charged with the construction of a pier across the straits.

† "Rocks huge as autumn clouds bound fast
With cordage from the shore were cast,
And fragments of each riven hill,
And trees whose flowers adorned them still.
Wild was the tumult, loud the din,
As ponderous rocks went thundering in.
Ere set of sun, so toiled each crew,
Ten leagues and four the structure grew;
The labours of the second day
Gave twenty more of ready way,
And on the fifth when sank the sun,
The whole stupendous work was done.
O'er the broad way the Vánars sped,
Nor swayed it with their countless tread."

Many and dire contests ensue. At length Ravana falls transfixed by Ráma with a celestial arrow :

† "Soft from celestial minstrels came
The sound of music and acclaim.
Soft, fresh, and cool, a rising breeze
Brought odours from the heavenly trees,
And ravishing the sight and smell
A wondrous rain of blossoms fell :
And voices breathed round Raghu's son ;
Champion of gods, well done, well done."

* The interposition of Ráma is says that such actions as mere illusory treacherous, a stain upon his character, attributions cannot affect his real glossed over more than once by the nature
Scholiast, who as a theologian identifying Ráma with the absolute spirit, † Griffith's Rámáyan, vol. v, p. 66.
‡ Vol. 5, p. 256.

Vibhishan is installed in the kingdom of Lanká. Sítá is regained ; but suffering from the unjust suspicions of Ráma, she enters the flames :

* "The word was passed, the wood was piled,
And fain to die stood Janak's child.
She slowly paced around her lord
The gods with reverent act adored,
Then raising suppliant hands the dame
Prayed humbly to the Lord of Flame :
As this fond heart by virtue swayed
From Raghu's son has never strayed,
So, universal witness, Fire,
Protect my body on the pyre.
As Raghu's son has idly laid
This charge on Sítá, hear and aid."

Her prayer is heard.

† "The circling flames were backward rolled,
And, raising in his gentle hold
Alive, unharmed, the Maithil dame,
The Lord of Fire embodied came.
Fair as the morning was her sheen,
And gold and gems adorned the queen.
Her form in crimson robe arrayed,
Her hair was bound in glossy braid.
Her wreath was fresh and sweet of scent
Undimmed was every ornament.
Then standing close to Ráma's side,
The universal witness cried :
From every blot and blemish free
Thy faithful queen returns to thee."

Ráma returns with Sítá and Lakshmana, is conducted with pomp into Ayodhyá by his brother Bharata.

‡ "Sublime on elephants they rode
Whose gilded girths with jewels glowed,
Attended close by thousands more
Gay with the gear and flags they bore.
A thousand chiefs their steeds bestrode,
Their glittering cars a thousand showed,
And countless hosts in rich array
Pursued on foot their eager way.
Veiled from the air with silken screens
In litters rode the widowed queens."

Bharata restores his trust :

§ "Then Bharat placed, in duty taught,
On Ráma's feet the shoes he brought :
My king, he cried, receive again
The pledge preserved through years of pain,
The rule and lordship of the land
Entrusted to my weaker hand."

* Griffith's Rámáyan, vol. v, p. 276.

† P. 281.

‡ P. 304.

§ P. 307.

Ráma is consecrated king with the usual aspersion of holy water.

* "Ten thousand years Ayodhyá blest
With Ráma's rule had peace and rest.
No widow mourned her murdered mate,
No house was ever desolate.
The happy land no murrain knew ;
The flocks and herds increased and grew.
The earth her kindly fruits supplied,
No harvest failed, no children died.
Unknown were want, disease, and crime :
So calm, so happy was the time."

Many good things are laid up, a later interpolating poet tells us, for those that hear the Rámáyana—

† "Who'er this noble poem reads
That tells the tale of Ráma's deeds,
Good as the scriptures, he shall be
From every sin and blemish free.
Whoever reads the saving strain,
With all his kin the heavens shall gain.
Brahmans who read shall gather hence
The highest praise for eloquence ;
The warrior o'er the land shall reign,
The merchant luck in trade obtain ;
And Súdras listening ne'er shall fail
To reap advantage from the tale."

With our scanty faith we cannot promise so much to the reader of the English Rámáyana, but we can promise him a faithful and lively picture of ancient Indian life. The Rámáyana like all other oriental poems is a luxuriant garden, often a rank jungle, which requires much pruning and clearing before we can expatiate in it with pleasure. Still it abounds in flowers and fruit.

The eastern poet, as we all know, omits no item in his picture, no link in the chain of his narrative. As interpreting between the eastern and the western, the ancient and the modern, mind, Mr. Griffith has retrenched, but with a sparing hand, superfluous items and redundant links. The modern reader fills in from a mind well stored and formed, much that the ancient poet had to bring before the imagination of his hearers. Suggestion often takes for us the place of descriptive imagery. Our associations have been multiplied, and the transition of our thoughts accelerated.

The Rámáyana is nevertheless set out to us in Mr. Griffith's version in its integrity. The whole fabric stands before us. It is set before us also in its original simplicity. No modern thought or feeling unconsciously interwoven, impairs the fidelity of the representation ; and we are enabled to contemplate the great Indo-Aryan epic in its native strength and weakness, beauty and deformity, tediousness and exaggeration. The octosyllabic metre

* P. 314.

† Vol. i, p. 17.

which he has selected admirably renders the Sanskrit sloka, simple and monotonous. All the resources of a richly stored memory and of a severe taste, have been applied to the relief of the too often wearisome uniformity of the original. The style is everywhere stamped with that simplicity which is the latest gift of art.

Almost all that is valuable in modern criticism, as regards the Rámáyana, has been brought together by Mr. Griffith in his preface and appendixes. In our remarks, wishing his work to speak for itself, we have refrained, as much as might be, from what our Indian friends would call a *pishta-peshana*, a grinding of the ground, a *charvita charvana* a chewing of the chewed. We have borne in mind how unfruitful is the effort "to gild refined gold, to paint the lily."

A. E. GOUGH.

ART. X.—THE PORTUGUESE IN WESTERN INDIA.

By G. W. CLINE, LL.D. GLASGOW, F.G.S., &C., BARRISTER-AT-LAW,
MIDDLE TEMPLE.*

1. *Orme's Historical Fragments.*
2. *Recollections of the Deccan.* By an Officer of Cavalry. Vol. I.
3. *History of British India.* By Hugh Murray, F.R.S.E.

It would not be too much to assert that of all the histories which narrate events before the rise of the British power in the East, when Fort St. George had not been built; when only a few factories standing near the obscure village of Chuttanntee, now covered by princely mansions and stately houses, then indicated the British Settlement on the banks of the Hooghly; when Fort William had not yet been erected into a citadel; when the Presidency of Surat had not been transferred to Bombay; when French power had not risen to its zenith in India; when the Portuguese and Dutch had first settled on the Western Coast; there are few which are of greater interest than that of Orme. As a writer Mr. Robert Orme's works† have enjoyed a deserved popularity. As an intimate friend and associate of Lord Clive, and as a member of the Madras Council, his narration of the wars for supremacy in India, between the French, the Portuguese, and the English, will still be read with the interest which should deservedly attach to the narratives of an eye witness. Nevertheless it will not be wrong to state that neither his *Historical Fragments*, nor his *History of the Military Transactions of the British in India*, is read by even readers who take an interest in Indian history. Nor is it unlikely that if there had been the same amount of public criticism in the eighteenth century as in the nineteenth, his history would not have attained to its third edition. That it never became a popular book is not surprising. Its strange spelling and obscure diction, ‡ its harsh phrases and a style neither elegant nor perspicuous, its

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1. The Saugor and Nerbudda Territories.
2. The Central Provinces.
3. The Revenue Survey.
4. The Annals of our Connection with India, ending with the Embassy of Sir T. Roe.

5. Indian Law Reform, &c.

† *History of the Military Transactions of the British Nation in Hindoostan from the year 1745.* Third Edition. 1780.

Historical Fragments of the Mogul Empire during the reign of Aurungzebe.

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solecisms in grammar and an absence of anything like a reflective faculty in the writer, have done more than any adverse criticism could have done to mar his fame as a historian. His books are now consigned to the repose of the upper shelves of public libraries, and occupy the same range which consigns to oblivion the historical volumes of Henry Murray, of Hakluyt, of Stewart, of Bruce, and of Hamilton, whose histories and whose names are alike forgotten. Those, however, who have the courage to face Mr. Orme's closely printed and ponderous volumes, and to wade through a dry narrative of events of an obscure period of the history of India, will be amply repaid for their trouble. Few events have been so striking, or have left a more lasting impress on the destiny of India for good, as those by which the first conquests by the British in India had been effected. Few have been so enduring in their consequences. Yet it is not too much to say that there are few events which are not more enveloped in doubt. That Orme and his contemporaries should have found it difficult to write a history of events which transpired during that period is not much to be wondered. Such oriental chronicles which might have been in their possession, or to which they had access, were unreliable. They were more or less tinctured with romance, or adorned with the fanciful imagery, the grotesque delineations, and those wild extravagances of an oriental imagination which betray the authorship of oriental writers. Yet, if we are not mistaken, the story of the rapid rise of British supremacy in the East, even when stript of all that coloring which time may have lent to it, and when viewed through the sober pages of such writers as Orme or Mill, will not possess less interest than events which may have attracted a greater portion of public attention, and which have had a larger niche in history allowed them. One reason, why so few narratives of early British Indian History have been written by contemporaries, is that those who took an active part in public affairs, were so much taken up themselves in battling against those evils by which they were beset, in a land where everything was strange, and in those early times so unsettled, that they had not the leisure to record the events in which they themselves played a prominent part.

It is curious to observe how rapid has been the rise of British power in the East, which gave England its supremacy over India. It has been the result, not so much of violent spoliation, as of the simple effect of industry, force of character, energy of will, integrity of purpose, and indomitable perseverance. The Mahomedan possessions in India were crumbling into decay. Intrigues abroad and factions within the palace had tended to undermine the power of the Emperor who ruled at Delhi—the feeble heir

of the great Mogul Emperor whose Empire had extended from the snowy mountains of Cashmere to the Deccan, from the Burhamputra to Candahar. India so often conquered, and so long the prize of invaders, was once again to be conquered.

"*Vincitrice o vinta, sempre asserra.*" And yet so rapidly was that conquest effected, that no signs loomed in the distance; no foreshadowings of coming events heralded the storm. But if our conquest of the Indian Empire has been rapid, we must not forget to give some credit to those who had first assayed the conquest of the Empire, and who were to some extent our pioneers. When the Portuguese first landed on Indian soil, many years had not elapsed when one of the greatest of the Mogul Emperors had passed away—the greatest of the line of Timur: the wisest and the best of the sovereigns who ruled in Delhi. It is curious to observe, that while a new era was transpiring to engraft Western ideas on Moslem institutions in the East, in the West a new epoch had destroyed the last vestiges of Moslem influence in Spain. Within ten years from the date of the establishment by charter of the East India Company, and five years after the great Akbar was carried to the marble mausoleum where his remains now lie interred, the last of the Moors had been banished from Spain. The storm of Moslem invasion which had swept so suddenly over the provinces of Spain and Portugal, and which had devastated those provinces, after the lapse of nearly nine centuries, was followed by the storm of Christian invasion which carried to the East the germs of Christianity, and which placed the Cross on the strongholds of Mahomedan power in India. And, borrowing an illustration from the fanciful fiction of the Spanish Chronicles of Bleda, the dream of King Roderick of Spain which heralded the invasion of Europe by the followers of the Crescent, might illustrate the story of the rapid conquest of the empire once governed by the Mogul by the soldiers of the Cross. The pretty fable by which Bleda illustrated the conquest of Spain by the followers of Mahomed may be made to illustrate the conquest of India by the followers of Christ. Near Toledo, writes the ancient Spanish chronicler, stands one of those* wondrous monuments of the olden time—one of those Egyptian and Chaldaic piles storied with hidden wisdom and mystic prophecy. This tower set up by Hercules of Lybia had been finished with magic art, and contained a secret which should reveal the destiny of Spain. After the lapse of several centuries King Roderick and his courtiers assayed to obtain the secret which for centuries had baffled the courage or ingenuity of his ancestors. Having passed the wondrous and massive door,

* Legends of the Conquest of Spain.

and the bronzed giant, of terrible aspect, which incessantly whirled a huge mace, the King entered a vast chamber of rare and sumptuous architecture, the walls of which were incrustated with gems—so lustrous that a radiant light spread through the room, which seemed to shine from them. Under the lofty dome which was self-supported, stood a table of alabaster, and on the table a golden casket richly set with precious stones which none but a king might open. Within the casket King Roderick found a linen cloth folded between two tablets, of copper. On unfolding it, he beheld painted on it figures of men, on horseback, of fierce demeanour clad in robes of various colors, with crossbows at their saddle backs, carrying banners and pennons with a strange device. Above them was inscribed "Rash Monarch; behold the men who are to hurl thee from thy throne and subdue thy kingdom." And as they regarded the painting, the scroll began to extend, a faint sound of warlike tumult appeared to arise—the clash of cymbals, the neigh of steeds, the shout of the victors, the groans of the dying. The air resounded with shouts of triumph, with yells of fury; the Christians quailed before the foe; the standard of the Cross was cast down; the Crescent waved over the once fertile regions of Spain. The cloud-storm of battle seemed to spread and to envelope Europe, while King Roderick's dominion appeared to pass from him.

If at the height of Mogul greatness, the Emperor who built that stately marble mausoleum, which still forms the proudest monument of oriental rule in India, were suffered to have any intimation of the future, whilst he surveyed for the first time the walls and screen of marble under that superb dome, studded with gems, and lustrous with its mosaics of inwrought stones; his dream would not have been less startling than the vision seen in the tower of Toledo by King Roderick and his courtiers. In exactly a century from the battle of Plassey, British power was on the ascendant from the snowy ranges of the Himalayahs to Cape Comorin, and from the mountains of the Hindoo Koosh to Assam. From the precarious tenure of a few factories on the Hooghly and at Surat, our empire has extended itself over the entire of India, embracing a population larger than that over which Cæsar or Charlemagne ruled. To the Portuguese, however, is due the praise of being the first who led the way to the final conquest of India. While the Moguls were yet establishing their power in the lower provinces of Bengal, a small band of Portuguese under the command of Vasco de Gama first landed at Calicut. From that date the first regular intercourse of the West with the East commenced: from that date the isolation of India from the communities of the West ceased. Although India was hitherto commercially isolated from the West, it was not altogether unknown before that period to the western World.

Years before the merchant ships of Phœnicia traded with the western coasts of India; Alexander had penetrated as far as the Ravi, built that memorable column which may still be seen standing amidst the mountain passes of Cabul. When in 1842 a small band of English captives, during the disastrous Afghan war, wended their way through the steep defiles and abrupt declivities of the Khyber pass, they beheld still standing the pillar which had been erected by the great Macedonian. From the subsequent establishment of the Bactrian Empire in the North-Western Frontier of India, dates the first European connection with India—a connection which did not survive through many dynasties, and which has left behind no lasting impress for good.

Our earliest accurate information of India is derived from the works of Eratosthenes. He was long in charge of the Alexandrian library. His annals of the Egyptian kings are still read. His researches in the geography of the East rendered his work valuable at a time when so little accurate information of India could be gained, and when, even in the records of sober history, much of the marvellous and much of fiction was mixed up. Several years later indeed the account given by Megasthenes of India, accounts which were afterwards accepted as correct by Strabo and by Arrian, threw fresh light upon a country which was then so little known. From the establishment of the Bactrian Empire till the first settlement of the Portuguese in India, no other connection with the West had been maintained except that commercial intercourse which subsisted between the Persians and the people of the Punjaub. A Venetian or Italian traveller may have occasionally found his way to India; but such visits were of rare occurrence. Rubriquis, a Latin Monk, and Marco Polo have both left interesting narratives of their travels to the East.* It is more than doubtful that Rubriquis did not penetrate beyond Persia and the country of the Afghans. But while the Franciscan monk did not travel so far, it was left to his distinguished contemporary Marco Polo not only to travel to India, but also to complete his mission to the Court of China.

At a time when so little was known of India and the East, when scarcely a single European had ventured beyond the limits of Persia, the narrative of the travels of Marco Polo proved not less interesting from their having been a valuable acquisition to the works of ancient geography, as from their presenting details of the adventures of a bold and chivalrous explorer. Indeed, when it is remembered that this distinguished Venetian had no independent income, had no knowledge of the language of the countries he visited, and had but an imperfect idea of the geography of India or China, it

* William de Rubriquis or Ruysbroek. It is doubtful whether he penetrated so far as India.

will not be denied that he had many and arduous difficulties to contend with. History has not done sufficient justice to him. Romance has nowhere ascribed to him any of those great qualities which she delighted to ascribe to her heroes. Yet had he lived and laboured in Europe instead of in Asia, and had he a biographer to chronicle those labors, both poetry and fiction would have given him a place in the niche of fame not inferior to that occupied by Ulysses, the hero of Ithaca; the explorer of Africa, whose marvellous tales of the discovery of the Lotophagi and of the Cyclops were re-told by the author of the *Æneid*, and whose pretty fictions of the enchantress Circe on the island of *Æea*, and of the fairy visions seen on the island of Calypso, have been made the constant theme of idyls and of sea dreams. As it might be said of Megasthenes that he was the first European who had penetrated India as far as the Ganges; of Marco Polo it might with equal historical truth be affirmed that he was the first European who had journeyed overland to China. In one extent alone was Marco Polo fortunate. Both his uncle and his father had travelled to the Court of Kublai Khan in Chinese Tartary; and it was during his stay subsequently at that court that the young Marco had acquired his knowledge of the Mongolian language which was of so much use to him in his subsequent travels into India and China. The manuscript written at his dictation by a fellow prisoner while in captivity was not published in Venice until nearly two centuries and a half had elapsed from the date of its being written. Marco Polo's mission to India was not without its results, if it drew attention to the fabled riches of the Peninsula. From the fifteenth century the first intercourse between India and Portugal commenced. It is curious that the subjugation of the Moors in Europe should so soon be followed by that chain of events which led to the subjugation of the Moslem power in India. The fifteenth century might indeed be said to be the era of brilliant and distinguished naval discoveries. The discovery of America, of Madeira, of the Cape de Verd Islands, of the Azores, of the Cape of Good Hope, and finally of that passage to India by the Cape which led to the establishment on a wide basis of the trade with India, followed each other in rapid succession. To the Portuguese navigators must be ascribed the praise of those first successful voyages which opened out the trade with the East Indies. Those discoveries took place in the early part of the reign of Don Juan the First. His reign was rendered brilliant by the successes and by the bold daring of his naval captains. The narrow bounds of the Empire of Portugal under that monarch sought extension in the distant regions of the East, as that of Spain in the newly discovered regions of the West. Washed by the shores of the Atlantic Ocean it gave ample scope to the maritime

genius of its people. Among those who fostered the spirit of enterprize which was then for the first time awakened, the youthful prince Don Henry stands foremost. Retiring from the gaieties of the court, in his retreat near Cape St. Vincent, he meditated on bold schemes of maritime conquest. Under a prince of so generous a disposition, it is not surprising that the discoveries made and the conquests achieved by Portugal in the fifteenth century should have been second only to those of Spain. In a few years the Portuguese had chased the Moors out of their kingdom, had beheld the fall of Granada, had driven the last of the Moors to Africa, had rivalled the Spanish nation in the brilliancy of its naval discoveries, had discovered the Azores, St. Helena, Cape of Good Hope, Madagascar, Mozambique, the Islands of the Eastern Archipelago, and had planted the standard of Portugal and the banner of the Cross on the shores of India. While many years had not elapsed since Galianez had doubled the Cape of Badajoz,* another successful Captain had conquered the island of Arguin. While Juan Gonsalvez Arco and Tristan Tassora† were exploring the seas and estuaries of the African coast, one naval commander fell bravely fighting against the negroes of Cape de Verd Islands, and another, Gonsalva, made the discovery of the Azores. Madeira was discovered by another Portuguese commander, and the discovery of the Cape of Storms led to the first successful voyage by sea to India. Ten years after Bartholomew Diaz had doubled the Cape in a storm, and five years after Columbus had discovered the new world, Vasco de Gama landed on the Malabar Coast.

He set sail for India with three small ships; his followers consisted of sixty men. On doubling the Cape he encountered a fierce storm, and his crew, fearing the dangers of an unknown sea, mutinied, and at the peril of his life urged him to return. Vasco de Gama was undismayed, alike at the threats of his crew, and at the fierce tempest which threatened destruction. The perseverance of the commander instilled courage into the hearts of his crew; the mutiny was checked; and in the end of November 1497 he found himself approaching the coast of the African town of Melinda. Here he learnt that India was not unknown to the natives, that Christian merchants from India traded there, and that there were then Indian pilots at Melinda who could guide him to the Malabar Coast. He was not slow in accepting the services of a pilot, and under his guidance he reached the coast in twenty-three days, and anchored in the calm waters before Calicut. He found the town of Calicut

* His mission to Tartary in 1253 as Bojador. Murray has fallen into and to Persia, being deputed by the same error or misprint; he Louis IX., is however interesting. pronounces the name as Tristram

† Pronounced incorrectly by some Vaz.

flourishing: and was admitted into the presence of the Zamorin, or ruler of that place. His interviews were repeated, and his conciliatory demeanour led to the establishment of a commercial treaty between the Zamorin and the Government of Portugal.

He sailed back to Melinda, and taking on board an ambassador from the Moorish prince or chief reigning there, he returned to Lisbon in September 1498. Here honors awaited him. He was received with enthusiasm by his countrymen. He was summoned to Court, and the title of Admiral of the Indian, Persian and Arabian seas was conferred on him. So successful did the first expedition to India prove, that a second one was soon projected: Pedro Alvarez de Cabral was appointed to the command. He reached Calicut with his small fleet in safety, and established a factory there. On his departure, the factory was attacked by the natives and the Portuguese factors murdered. In consequence of these proceedings, the Portuguese Government fitted out a fleet of twenty ships, and entrusted the command to Gama. On his way out to India he settled factories at Sofala and Mozambique. His return to India was a surprise to the natives of Calicut, for they had imagined, in murdering the Portuguese factors, they had exterminated their enemies. Vasco de Gama seized all the ships in the port. He demanded satisfaction for the outrages which had been committed. Not receiving what he demanded, he cannonaded and destroyed the town. Leaving five ships to protect the factory, he returned to Lisbon in December 1500, and was created Count of Videqueray. Albuquerque prosecuted the conquests which were commenced by Vasco de Gama; and it was not until twenty-one years afterwards that De Gama again sailed for India under the title of Viceroy. He did not long survive his accession to power. He soon after died on his arrival at Cochin. To this illustrious navigator must belong the merit of having discovered the route to the East Indies by the Cape of Good Hope. The *Lusiad* of Camoens, who accompanied him in his first voyage, illustrates some of his adventures in song; while history has to record that in discovering this new route he had established an era not less eventful to commerce as to politics.

In a few years the Portuguese had settled in Ceylon, and had taken possession of Goa and Calicut, of Mangalore and Negapatam. Portuguese ships monopolized the trade and navigation of the Red Sea, and Portuguese vessels drove out the Moorish vessels which up till then traded with the Eastern Coasts of India. The trade of the Persian Gulf was in the hands of the Portuguese, and it was more than possible that in a few years Portuguese power would have been dominant in India. At present the foreign possessions of Portugal are limited to Goa in India and

to Macao in China. While of the numerous islands once possessed by them in the Atlantic and the Indian Ocean only the Azores, Madeira and Cape de Verd Islands are left to them.

The rapid rise and early decadence of the Portuguese Empire in the East is remarkable as furnishing a contrast to the steady growth of the British Empire and rule in India. Goa, once the Portuguese capital and the seat of their Government, once the emporium of commerce between the East and the West, is now a thinly populated city infested with malaria. Its principal attractions lie in its associations with the past. It was there that Albuquerque and De Gama governed. The ruins of the viceregal palace, the arch of Albuquerque, the Dominican Monastery and Church with its gallery seven hundred feet long, the Church of Bomjesus, the scene of the devotions of St. Francis, once the head-quarters of Jesuitism in India, and the Church of Saint Augustin, still attest its former greatness. Situated at the mouth of the Mandova River it consists of two cities, called the old town and the new town. Known under the Mogul Government as a city of some consequence, and mentioned by Ferishta so early as 1374, as belonging to the King of Bejanuggur, it is not surprising that it should have excited the cupidity of the Portuguese. So early as 1510, Alphonso de Albuquerque undertook its conquest. It fell an easy prey, and long afterwards that day was commemorated in some of the churches of Goa, and dedicated to the Virgin and Martyr of Sienna, celebrated in the annals of ecclesiastical story for her piety, for her austerities, for her poetical and mystical letters.

To Albuquerque much of the greatness of the city of Goa is owing. He repaired the fortifications, he strengthened the town, he erected palaces; and owing to public grants and private munificence, many of those cathedrals and stately churches which have lent their chief beauty to the town were soon raised.

Nor is it alone for its ecclesiastical buildings that Goa was thus early distinguished.* To the readers of history it will always be remembered as associated with the labors of a monk, who in zeal and in devotion has acquired a reputation among the brotherhood of the society of Jesuits second only to that of his friend and associate Ignatius Loyola.

Descended from a noble family in Navarre, Francis Xavier, the missionary monk of the sixteenth century, spent more than ten

* An officer of cavalry, who visited Goa forty years ago, thus writes of some of its buildings:—For purity and elegance of design and correctness of execution I would select the church of St. Caietans, for grandeur of dimensions the church of St. Dominic and the Cathedral, for gorgeousness of display in its interior that of St. Augustin; but for its effect on the mind that of Bomjesus. Some of these churches, however, are now neglected."

years in India, preaching Christianity in the Portuguese colonies, and died endeavouring to prosecute his mission into China. Goa was the scene for some years of his missionary efforts. Like Ignatius Loyola, he added to deep piety great enthusiasm, great zeal, and great devotion to the cause of his order. Like the founder of the order of Jesus, he had the rare quality of swaying other minds, and although leading a life of great austerity, so great was his enthusiasm in the cause he advocated that he succeeded in attracting around him some men of greater talents and greater accomplishments than himself. While it was owing to the singular energy of the order to which he belonged, the spirit which for upwards of a century seemed to animate it, the vow to which each brother of the order had to subscribe before being admitted and by which he bound himself to journey to the remotest part of the world in order to labor for the salvation of souls, that carried Xavier to the shores of India; there is but little doubt that it was owing to his exertions that so many converts at Goa were won over to the Romish Church. In the present day it is curious to observe the absence of the fiery zeal which animated the successors of Ignatius Loyola, and the successors of Francis Xavier, among the fathers or brothers of the Romish Church. The spirit of Jesuitism and the machinery of the Inquisition have both fallen to decay.

Nor is it only in India that the order has now ceased to exert any influence either for good or for evil. It was caused by the outbreak of Protestantism in the north of Europe. It ceased to become a power when the Reformation was firmly established, and when that polemical war between Protestantism and Romanism ceased to be fought with the zeal and the acrimony which characterised those disputes at the commencement of the Reformation. During the life of its founder, Jesuitical zeal and learning looked for a reform in morals and in the doctrines of the Romish Church; but when such able spiritual coadjutors as Lefevre, Laynez, and Francis Xavier ceased to exist, it is easy to imagine that both the power and the privileges which the order enjoyed would be abused by those professors who were not animated by the zeal, or who did not possess those higher qualities of prudence or obedience to the rules of their order, which characterised the early professors of the order. Jesuitism, which had spread from the old world to the new, which had more or less imbued the ideas and the religious aspirations of the south of Europe, which had erected its colleges on the shores of Asia and in the depths of Peru, which saw its emissaries in every court, and its priests often the virtual rulers of kings in most Roman Catholic states; which lent its missionaries, skilled in the school of the casuists and armed with the secret power of the Inquisition, to

every country, in the course of a few centuries soon became a word of reproach even among states which acknowledge the Roman Catholic religion. The intrigues and the misdeeds, the love of power and the love of greed, of the Jesuits alike made them dreaded. In Venice the order was suppressed at the same time that it was in England; a century and a half later it was suppressed in Portugal and in Spain and in France. A few years after, so great was the bitter and general hatred engendered by the inquisition, that in 1773 Pope Clement the XIV. endeavoured to suppress the order by a Papal decree. †

The college of the Jesuits at Goa is now neglected and in ruins; while near the senate house may be seen the spot where once stood the building of the Inquisition associated with more than one tale of horror.

In writing of Xavier it is impossible not to associate him with the recollection of that spirit which animated all the great followers of Jesuitism. As a spiritual adviser, as a popular preacher, as a religious enthusiast, as a physician of souls, as one of the first pioneers of the Christian religion in India, as a General of the Jesuit mission at Goa, as the illustrious apostle of the Roman Catholic faith, Xavier has earned for himself a lasting reputation. He surmounted difficulties such as even Laynez would have shrunk from. Like Loyola he possessed a high degree of that administrative faculty which adapts itself to all instruments which works with the most unskilful agency, which displays itself in the classification of labour to an end, and which is most skilful in regulating and reducing into order the most minute details of religious life in large religious establishments. The human machine was one which he could mould to his own views or purpose. But while he himself obeyed the most trivial injunction of the head of his order, he in return expected implicit obedience to his own commands. In India he looked upon himself as the sole General to whom was entrusted the reins of the spiritual government. He was to India what Rodriguez was to Portugal, what Loyola was to Italy. Neither Laynez, nor Alphonso Salmeron, nor Nicholas Alphonso, nor Rodriguez could have surpassed him in zeal, in patience, in perseverance, if any of them had been deputed to India in his place. Like Loyola he was a profound master of human nature; but unlike him he had not the instinctive sagacity to detect the hidden disposition of character, or to intuitively fathom the secret springs of action. Like him his life had been one of incessant toil; like him he had braved dangers from which other men less enthusiastic would have shrunk; like him in accepting his mission he sacrificed

† The system has to a certain extent been revived in 1814 by the opening of a Novitiate which received the direction of the *Collegium Romanum* and of the Propaganda.

all prospects of future ease, of wealth, of honour, which would have been inconsistent with his devotion to the cause which he had sworn to uphold. Unlike him his mind had not the same grasp, or that liberality which could alone spring from elevated mental culture. Loyola had sought to found a religious system by which he might rule the world, as expressed by a recent writer, not by the universal diffusion of religious motive, not by fixing the eyes of mortal men upon the invisible and the eternal as the means, but by using the invisible and the eternal as the fulcrum of his lever of government. Xavier, accepting this doctrine as the basis of the institute of Jesuitism, sought to carry out in its full integrity the maxim of his order. His was not a mind which would have shaped for itself a new orbit, athwart the social system he found in India.

On his arrival in India he found that the mass of the natives of India were steeped in idolatry; and that much social as well as religious reform was needed for the Portuguese settlers in Goa.

When Francis Xavier arrived at Goa he found a population larger than that which he was accustomed to see in even some of the large towns of Italy; he found that although Goa was the seat of the Portuguese viceroyalty in the East, and that although it had a large and increasing commerce, Portuguese immorality and Hindoo superstition had alike tended to lower the tone of society and to debase the character of the people in it. Portuguese cupidity and avarice had already begun to display itself. The annals of that period are stained with acts of atrocity which it is not necessary here to revert to. Exactly ten years before he landed* the old and venerable prince Bahadoor, King of Guzerat, was murdered treacherously. The western coast was ravaged, Diu, Gogo, and Bantam were sacked. Nionna de Cantra, then governor at Goa, had none of the qualities of daring or courage or magnanimity which distinguished De Gama or Albuquerque, and amidst the records of crime, the glimpses of greatness or of magnanimity or of heroism were few indeed.

The native town of Goa was then, like most other native towns where Europeans had settled, ill-built, overcrowded, ill-drained. At morning and evening where the Mussulmans resided might be seen the heads of Moslem families, grey bearded and venerable Mahomedans, standing up in corners of streets and bowing themselves to their prophet in prayer. The men wore long gowns, and white turbans. In another part, the streets swarmed with Hindus, half nude, looking out from the old carved basements of their small balconies above or from within the low antique doors underneath. In each house were seen Indian mothers nursing their children, dusky ragged young Indians tumbling about the

* Todd's Travels in Western India, p. 259.

ill-drained gutters. Pigs, goats, and hens, dogs and cows tumbled about among the children in playful confusion. The market squares were no better than the rest of the town. There were little wretched shops facing the squares, which were stocked with buyers and sellers, with grains and pulse, with inferior vegetables, and with tawdry and tinsel ornaments. In the shops, dark Mahomedans sat and smoked, and sold silks and Bengal cloths. Of course, in all the transactions going on there was a good deal of hustling, of bickering, of wheedling, of cringing, and of the usual exhibitions of passion so often displayed in the Indian money market for annas and half annas; the battle between vendor and purchaser being always a fierce one, great and heroic martyrdom being displayed by the seller when he abated his price, and great cunning eagerness being displayed when he obtained an apparent profit. In the streets leading to the market places might be seen lines of idle camels snorting and bubbling, and groaning piteously, and complaining loudly against the trouble of being made to sit down and get up. Behind them stretched listlessly their keepers dreaming away their time in the shade. Carts laden with grain blocked up the streets. At that time Goa was the emporium of commerce between the East and the West, and its markets attracted merchants from nearly every part of India. Francis Xavier found in Goa races immersed in superstition, a disorganised government and a grasping priesthood. Nor were the convents and the monasteries free from some of the worst vices which at that time infected society. In the language of Ariosto he might with equal truth and force have exclaimed :

"Nè pietà nè qujeta, nè umiltade,
Nè quiví amor, nè quiví, pace mira.
Ben vi fur' gia, ma nell antica etade
Che le caccia, 'gola avarizia, ed ira,
Superbia, invidia, ine'rzia, e credulità."

Goa has no longer the reputation it had acquired in the days of Francis Xavier. The old town is now a dreary waste infested with malaria; and a few scattered chapels and convents, churches and monasteries, deserted except by ecclesiastics, are all that are left of its former greatness. The palaces and gardens of the Albuquerque's and the De Gama's are deserted. Its ancient palace-like mansions are in ruin. To the antiquarian the old town, however, still possesses an interest.

Apparet domus intus et atria longa patescunt apparent priami et veterum penetralia regum. Decay follows prosperity, the mossgrown ruin takes the place of turret and steeple. The Goa of the present day would scarcely be recognised in the Goa of the sixteenth century.

Xavier found the Portuguese at Goa isolated from the association

of their own country, and in manners and morals rapidly degenerating to the standard of the natives around them. From the time of Alphonso Albuquerque, the second Portuguese governor of India, to the time of the arrival of Xavier several years had elapsed. Albuquerque had repaired the town, had added to its fortifications, had planted groves, had erected palaces, had built churches, had embellished the city, had introduced a form of government, rude it is true, and simple, but still partaking in some measure of those forms which were recognised in the West. But to Albuquerque had succeeded a series of weak rulers; and Goa although containing a population of 150,000 Portuguese Christians and 50,000 Hindus and Mahomedans, already showed symptoms of decline. About the time of Xavier's arrival, Alphonso de Sousa, then Governor of Portuguese India, thus wrote:—"I dare not govern India by men so changed from truth and honor. The Portuguese entered India with a sword in one hand and the crucifix in the other; finding much gold they laid aside the crucifix to fill their pockets; and not being able to hold them up in one hand, they were grown so heavy, that they dropped the sword, and in this posture being found by those who came after were easily overcome." Xavier's arrival infused a new spirit among them. But Xavier did not long remain in India. He visited Ceylon, and travelled to China. In 1552 he died in the remote island of Sinsain on the coast of China. In 1554 the body of this indefatigable Jesuit priest was brought to Goa and interred in the chapel of Saint Paul. For some years it was exhibited in a state of preservation. Many years later it was removed to the church of Bomjesus, where it was enshrined in silver and brass on a superb bier of Italian marble with effigies in bronze standing out in relief, commemorating his pilgrimages and the principal events of his life.

It is difficult to sketch the character of Francis Xavier. Gifted by nature with courage and intelligence, he was throughout life inspired with a zeal and devotion to his duty, which was seldom found in so strong a degree in any of the followers of Loyola. His was eminently a practical life. Letters and the fine arts did not claim much of his attention. Piety formed the lasting bond of union between him and his church. At Goa he governed his order by tact, by kindness, by reprimands, sometimes as terrible as those which used to be issued by Lettelier, sometimes by censures as mild as those which used to be conveyed by the gentle Lachaise. In deputing him to India, Rome had been admirably guided either by chance or selection in such a missionary. It was certain that neither the difficulties of travelling nor extreme privations could easily daunt him. The pencil and the chisel have not indeed made the world familiar with a delineation of the portrait of this Jesuit priest; but from those portraits which remain of him it would be easy to trace in his

features the perseverance and the energy which form the chief characteristic of his life. In moulding his figure nature had employed but little material. It might be said of him in the language of Juvenal, *rara est concordia formæ atque pudicitia*.* His was no life which glided away in soft dreams of intellectual voluptuousness. Whether taking part in metaphysical discussions with the Brahmins of Goa, whether converting the savages of Ceylon, whether instructing or consoling or animating the courage of his order at Diu, whether adapting himself to the manners and customs of the inhabitants of China, or the semi-nude barbarians of the islands of the Eastern Archipelago, whether preaching or disputing in a patois of Tuscan, Portuguese and Persian, a quick intelligence and a capacity of easy adaptation to circumstances displayed itself in him. The policy of the Romish church has always been one of tact. When that Church finds one of its gifted or talented enthusiasts a troublesome or dangerous reformer, she does not suppress his energy. If, she argues, such men will be impetuous, it is better that their impetuosity should be enlisted on the right side, than on the wrong; on the side of religion, rather than in the cause of infidelity; on the side even of fanaticism or superstition, rather than on that of heresy. Hence instead of driving by her opposition a monk like St. Francis into heresy, she places him at the head of a monastic order, deposes him as her missionary to the East, incites him to zeal in the great cause of reform and of conversion, and profits by the revival of religious zeal. As the natives of Goa had always preserved in their own ideas of religion, certain forms of dress, certain consecrated attitudes, certain symbols and attributes, certain forms and superstitions which had their meaning determined by their ancient Vedas, so did the Church of Rome, through their missionary St. Xavier, appeal to their senses and to their imagination in the impressiveness of its ritualistic forms, in its ancient traditional leanings to symbolism and dress, and in the gorgeous vestments of its priests, and in the choice of its accessories.

Goa still cherishes the memory of this great priest, and of this zealous missionary; but it is curious that while Xavier should have earned an European reputation, there are so few in India who remember him in connection with his mission, his labors, his success, and his life in the East.

Pangi, the modern Goa, is now the seat of the government of the Portuguese at Goa. The population of the new town is small, and is composed principally of Portuguese. Masses of cocoanut trees fringe the banks at the water's edge, or cast their shadows on the low shelving sands of the river. The modern government

* Juvenalis Sat. x. 297. For rarely do we find in one combined a vigorous body and a virtuous mind.

house cannot compare in point of architecture with the old palace of Albuquerque. But viewed from the water's edge it has a pleasing appearance. At Ribunder is the chief civil and criminal court. The supreme authority is vested in a governor. He has unlimited powers. He is aided by a commander-in-chief, by an attorney-general, by a chief secretary, and by a chief naval commandant. There is also an Archbishop. There are civil and criminal courts, and a *lex scripta* of court and colonial law. The revenue is not large, and out of the small revenues about one-tenth is annually paid to Portugal as the proceeds of the royal monopoly of tobacco. The commerce is small, and trade languishes. The police is not effective. The traveller who now visits Goa will see but little to admire in the seat of the Portuguese Government. The town has lost much of its architectural beauty. There is but little private wealth. There is still a governor who exercises the chief power in the colony, an Archbishop who still bears the title of Eccellenza, and a commander-in-chief who takes rank with a field marshal of Portugal. The dress worn is European; the language talked is a patois of Goanese, Concanese, and Portuguese. The majority of the inhabitants are poor, and many who can get nothing to do in Goa seek employment in Bombay as menials in the service of Europeans. The Government as well as the people have degenerated, and we should be disappointed if in turning to the present annals of the Portuguese Government of Goa we should expect to see any records of progress, of liberalism, or of reform.* It might be said of Goa in the language of Montesquieu, "*Un Gouvernement parvenu au point où il ne peut plus se reformer lui même, que perdrait-il à être refondu ?*"

Pangi although much neglected still presents some features of architectural beauty. Approaching it from the sea its beauty is heightened. The village of Ribunder is picturesque. There are sailing boats on the river; and the views, as you glide down towards the open sea, are picturesque.

But if Portuguese power had thus rapidly increased in the East, it had as rapidly declined. Several causes may have tended to the rapid decadence of that power. The vigorous reign of Albuquerque at Goa was followed by the feeble rule of a number of effete successors. The rivalry of the Dutch traders tended to lessen their gains. Their commerce rapidly declined. The early Portuguese governors of Goa affected a viceregal state. They lived luxuriously and idly. The palace of Albuquerque

* Montesquieu *Le'sprit* X. C. 3. can lose nothing by being founded afresh.
A government which has reached the point, where it cannot reform itself,

witnessed scenes which would have rivalled the scenes enacted in the palaces of some of the oriental emperors at Delhi. Occasionally a few military sports might have retrieved the general character of the viceregal amusements. But from records of that period now extant, there is reason to believe that the successors of Albuquerque led lives which were certainly not blameless. In the character of some of the weakest of those rulers were to be found a union of profligacy, cupidity, greed of gain, superstition, and an oriental despotism of character. The government of the Portuguese in India is not without its lessons in history. That neither French domination nor Portuguese superstition should have a lasting sway in India are not surprising. The benefits derived from the English supremacy in India are likely to be alike beneficial and lasting.

In the annexation of India to the British Empire, it is not difficult to trace the hand of a higher destiny than that which may be controlled by mere human wisdom. We trace the hand of God in history. Our power in the East has been gradually acquired. It was not the design of Providence that India should have been conquered for commercial advantages only, as Sir Charles Metcalfe wrote. Providence had a higher object in view in annexing India to the kingdom of Great Britain than to afford facilities for the export of piece-goods and indigo, and to provide situations for the relatives and friends of the Directors in London. More generous, and it is to be trusted more Christian, maxims of colonial policy are now entertained in our relations with the East. In reviewing, however, the early connection of the Portuguese with India, one lesson has been taught us which we have discarded: one theory of Government which nevertheless has received the assent of our best rulers. The Portuguese during that short period when they had acquired the dominion of the western coast had sought to extend the supremacy of their Church. There was no opposition displayed in the sixteenth century by the natives of India to this effort on their part to introduce the Christian religion into India. The labours of a missionary like Francis Xavier met with success. There was no faint hearted policy on his part; no shrinking from making an open manifestation of the truth. If the records of contemporaneous history are to be trusted, he had preached from Cape Comorin to Manáar. He had obtained converts at Malacca and at Ceylon. At Japan he remained nearly two years and a half, and amongst his hearers and his converts were to be found the rude savages of Macao and Sansia. To the honour of the Portuguese Government it must be added that they aided and assisted his mission openly and avowedly. But the good work which he began has not been continued; and the rapid degeneracy of the Portuguese

Government in the Western Coast of India followed quickly on the footsteps of the decline of the Portugal Government in Europe. What those causes were which led to a decline so rapid it is not necessary to trace. In looking back upon the history of ancient Goa, and the short tenure of Portuguese viceroyalty in India, it is difficult not to recognise some useful truths; the inflexibility of fate, in the legend which points to decay following prosperity, of nation succeeding nation, and of the endless mutation in dynasties. As the picture of ancient Goa rises up before the mind, like the phantom shades of Banquo—

“in dim procession led”

with its line of Vasco de Gama's, De Souza's, and Albuquerque's; with its Naibs and courtiers, Cazis and Dewans with the brute tyranny, the avarice and the cupidity, and the thirst of gold, and the bold and daring adventuresome spirit, unscrupulous and rapacious, restrained in some instances by the monkish ascetism and superstition of the sixteenth century, it is not difficult to recognise the fact that, of all the nations of the West which ruled or swayed the destinies of India, the Portuguese led the van. They were the pioneers.

SYRACUSE.

‘What means this gallant armament
Within Piræus’ bay?
These galleys brave, that crown the wave,
This mighty war-array?’
“Such a glorious crowd of war-ships proud
Ne’er rode the heaving seas,
Since the day when our fathers quelled the Mede,
With great Themistocles.

And we—our hearts beat high, as when
The southern bands streamed forth,
What time the warriors of the League
Were pressing toward the North.
When lowered o’er all the smiling land,
The death-cloud’s angry gloom,
And from the Spartan’s boding lips
Burst forth the words of doom.

Now He, our peerless statesman,
Has sought the silent shades,
And fire and sword have wasted
Our happy olive-glades.
We have felt the red grip of the Plague,
The War-God’s breath of flame,
But the subtle proud Athenian soul
Is soaring still the same.

Hail to the Three! whose deathless praise
Our grateful voices swell,
Nicias, the brave, the wise, the good,
Whom the blest gods love well.
And Lamachus, the bright and bold,
And Clinias’ haughty son,
Aye to the front is he, when wreaths
Of fame are to be won.

Soon humbled Syracuse shall feel
That lordly Athens smiles
Queen Monarch of the fair blue main,
And Empress of the isles.

Soon will we sail before the gale,
And greet the billows free,
And our Minstrels' victor-strains shall float
O'er the shores of Sicily ! "

From Athens' templed shades rang out
This chant of wild unrest,
What time the Spring-tide sank to sleep
On Summer's glowing breast.

And all the soft transparent air
With clash of arms was loud
Both near and far, so throbbed for war
The fierce hearts of the crowd.

But storm the exulting City's soul
Shrill voices of affright,
' Fear ye the Gods ! a deed accursed
Was wrought last outraged night.

Woe to the impious streets that feel
Great Hermes' awful frown,
On whom the Herald of the Sire
Thrice terribly looks down ! "

Now (may Love's Queen, and pitying Zeus
Avert the omen dread !),

With solemn pomp our women mourn
The bright Adonis dead.

Now thro' the black-robed throngs are borne
The statues ghastly-fair,
While evermore the sweet wild dirge
Breathes sadness thro' the air.

But lo ! the laughing Morn awakes,
The waves flash in the bay,
And to Piræus and the ships
Our host goes down to-day.

Hail to the brave ! with joyous shouts
We'll speed them o'er the foam ;
Full soon, with glorious conquests flushed,
They'll sweep triumphant home !

But hark ! the trumpet-blasts for prayer
Those throbbing hearts attune,
And all yon murmuring crowds are hushed
As leaves at Summer-noon.

Then clear above the silence float
The Herald's silver tones,
And the stormy Pæan thrills the gods,
High on Olympian thrones.

The cups gleam bright in the glad sunlight,
 As the purple wine they pour,
 Then swift the sharp keel cleaves the blue,
 Dim grows the well-loved shore.
 High o'er the prows the spray leaps up,
 Nor quails the rowers' might,
 Till lo ! fair Pallas' Temple crowns
 Ægina's holy height.

With press of sail and straining oars
 Their storm-swift course they shape,
 South round rude Malea's wind-swept cliffs,
 And the dark Tænarian Cape.
 Now east the soft Messenian shores,
 And Elis' vales are spread,
 Now smiling o'er the azure depths
 Corcyra looms ahead.

How proudly sweep yon white-winged ships,
 As they bear the shouting host,
 Between the olive-sprinkled isle
 And the rough Epirot coast.
 How while the happy air beats thrilled
 With many a battle-song,
 Those stately triremes toward the port
 Press gallantly along.

But heave the sluggish anchor up,
 And hail the breezes free !
 Three columns strong they breast the waves,
 And breast them gloriously.
 Now proud Hesperia o'er the main,
 Her mighty headland throws,
 Now to the toil-worn barks at last
 Fair Rhegium yields repose.

Then, had the virgin Goddess smiled,
 On whom the Athenians call,
 Full soon the threatened City's towers
 Had tottered to their fall.
 But cold and dead as a frozen stream
 The heart of Nicias lay,
 Nor recked he of the lowering Fates
 Who marked him for their prey.

* * * * *
 " Two weary years have fled—yet still
 The all-ruling Powers refuse,
 To speed our sons victorious back
 From fallen Syracuse.

How oft our eyes have pierced the south
 From fair Hymettus' height,
 But ne'er, our yearning hearts to glad,
 The great fleet heaves in sight.

And now our high aspiring hopes
 Are yielding to despair,
 Blacker and blacker frowns the cloud,
 And darker grows the air.
 Would God that we might see once more
 Those white sails fleck the main,
 As erst when o'er them soared to heaven
 Our lofty parting strain !'

* * * * *
 Now o'er the towers of Syracuse
 The summer night sinks down,
 And the Queen Moon o'er land and wave
 Hath cast her silver crown.
 And from the ramparts tall and grim,
 The sentry's warning shout
 Floats o'er the sleeping town within,
 And the leaguering host without.

A tent is pitched apart for him,
 The melancholy Chief,
 Where care-worn Nicias broods alone,
 Bowed down with toil and grief.
 And as the night steals on, ere breaks
 The crowning battle-day,
 His thoughts into the voiceful Past,
 Fly free and far away.

Once more upon the Rock he stands,
 Whence the bright orations flow,
 The fair blue summer sky above,
 And the heaving crowd below.
 Guarding her venerable hill,
 Great Pallas towers before,
 Piræus' lordly masts behind,
 And the Salaminian shore.

Now, as in keen debate long skilled
 His well-poised shafts he flings,
 Like a spurred war-horse to the front
 The son of Clinias springs.

High o'er Hymettus' echoing ridge
The proud acclaim is borne,
As the People's idol flashes forth
His hatred and his scorn.

They shall see soon enough for whom
They shout their vain applause,
When the traitor throws away the mask,
The tiger bares his claws.
He too shall know and feel the worth
Of the fickle Nation's breath,
When the voice that lifts his name to heaven
Shall thunder for his death.

" Full many a moon hath waxed and waned,
And still yon warriors frown
Defiance on our baffled strength,
From the walls of the leaguered town.
What though full oft we have fought and won,
Though swooping from the sea,
Fierce up the steep ascent we rushed,
And grasped Epipolæ.

And toiled until the twilight-shades,
From reddening of the dawn,
Till vast and high from cliff to port
The barrier lines were drawn,
Have we not lost our well-loved chief,
The Day-Star of the fight,
Hath not brave Lamachus gone down,
In full flush of his might?

Vain all our feats of arms against
The Gods' victorious will,
Pale Fever's slowly-wasting breath,
The Spartan's fatal skill.
But who might dare defy the Power,
Who barred our homeward way?
Though 'twere like Heaven's own breath to feel,
The dashing ocean-spray?

When in his starry sky the Sire
His awful sign had hung,
O'er the fair face of yon summer Moon,
His veil of terror flung?
So mused he, till day's fiery shafts,
Have pierced the eastern gloom,
And thro' the dim light of the morn,
The City-bastions loom.

But proud and glad the patriot bands,
Those long-tried walls within,
Their stern hearts throb with the maddening joy,
Of those who fight to win.

"Ours the achievement proud," they cry,
"The bright surpassing fame,
To tower the leaders and the chiefs
Of the conquering Dorian name.
Our City's suffering brow to wreath
With Glory's loftiest crown,
And from her fraud-won vantage-ground
To hurl the oppressor down.

Ne'er let the Athenians hope to burst
Our mighty harbour-chain,
Break thro' our marshalled lines and sweep
Triumphant o'er the main.
'Tis for their doom we have hemmed them in,
As hunters pen the deer,
And the stroke of our blood-bought high revenge
The world shall quake to hear!"

But Nicias, faint and sick at heart,
As a wounded stag at bay,
When the grim relentless hounds close in
Fierce panting for the prey,
Though no fair sunset rays of hope
His darksome path illumine,
Speaks out, as best such Chief might speak,
When battling ere his doom.
A Captain tried—no blast of war
Might make his spirit quail—
But a Captain all too scant of strength
Such storm-tossed waves to sail.

"Not now for martial glory,
Nor conquest's laurel wreath
Fight we—no choice is left us now,
Save victory or death.
But skilled in many a battle,
We may not blench, nor yield
Like timorous slaves, who ne'er have known
The chance of stricken field.

We, whom the queenly City,
Whose peerless Star hath shone
O'er the heaving seas of Salamis,
And sacred Marathon,

Hath trusted—dare we fail her?—

With the pure pearl of her fame,
And sent us forth to keep unstained
The whiteness of her name.

Press to the front, my Captains,

Strike in the van with me,
For the glory of your fathers,
For the country of the free.

Strike for the loving matrons,
Who mourn us o'er the foam,
Strike for the little children,
Who lisp our names at home.

So shall the warrior Virgin

Still proudly front the waves,
Nor shall down-trodden Athens
Weep for her exiled slaves,
But rush to greet us with a smile
As lustrous as her skies ;
Onward, for Death or Freedom,
Athenians and allies !”

But the lofty battle-cry rang out

Thro' the soft and mellow air,
Nor might the glorious sun gaze down
On scene more passing fair.

Where many a gallant bark swept on,
O'er the blue sea's gleaming breast,
And many a war-skiff lightly rode
The sparkling billow-crest.

But fierce and fast as the roaring flood

That flames down *Ætna's* height,
Ship closed with ship, while crashed to heaven
The thunder of the fight.

Ever on shield and helmet

The great stones clanged amain,
Ever the bitter death-shafts
Fell like a blighting rain.

Now locked in deadly grapple

Each stately galley lay,
And ye might see the keen swords flash
Above the glittering spray.

Loud rings the steel, and the proud ships reel,

The warriors' tramp beneath,
As foot to foot they fight the decks,
And fight them to the death.

But bright-winged Victory soared aloof,
Nor rose the Athenian star,
Nor set the sun of Syracuse,
But equal surged the war.
So the huge billows heave and break,
What time the Thracian gale
Swoops eastward, where the storm-vexed straits
Roar thro' the driving hail.

And now great shouts of maddening joy,
Now wailings deep and loud,
Burst forth, where throng the Athenian shore,
The sea-ward gazing crowd.
Not with the flashing eyes that speak
The warriors' stern delight,
But even as men death-doomed, they watch
The eddyings of the fight.

Lo! where long-spent by many a charge
The Athenian line falls back,
There like a rushing fire, the foes
Hurl on their fierce attack,
Till, as resistless toward the land
They press the flying rout,
Floats o'er the fury of the fray
The thundering victor-shout.

Then the north shore lay strewn with wrecks,
As when great Boreas' wrath
Scatters some crowd of white-winged barks,
That cross the swift wind's path,
And toward the inexorable heaven
Up-soaring far and high,
Rang from the doomed Athenian camp
One shriek of agony.

Now purple-robed and chaplet-crowned
The victors lie at ease,
And loud the exulting minstrels chant
The praise of Heracles.
'O glorious son of Zeus, rejoice!
The hard-fought day is our's,
Still proudly smiling o'er her foes
Thy well-loved city towers.'

But in the Grecian tents King Death
Holds festival to-night,
Bitter and black the banquet rare
Set forth for his delight,

Where shuddering'neath the pale Moon's rays,
The rank marsh-grasses wave,
On heroes slain he feasts, and quaffs
The red blood of the brave.

Then comes the terrible retreat,
No mortal lyre may tell
The pangs that rend their hearts, who speak
That passionate farewell,
For the wild lament waxed clear and shrill,
Till all the echoing air,
Thrilled with the sobs of dying men,
And wailings of despair.

And now, slow massing rank on rank
For fruitless strife, they gain
The threatening river-shore, and toil
On o'er the vine-clothed plain,
But no long-yearned-for nook of rest
Their weary glance beguiles,
Far gleaming mid that fair expanse
No sheltering city smiles.

When the glorious Southern sunlight crowns
The mountain and the vale,
Blushes apace the red, red rose,
And thrills the nightingale,
With her own loving tones she thrills
The sweet glad season through,
And fast and fresh on the heart they fall,
As the dry earth drinks the dew.

But for the flying Greeks in vain
Bright Nature spreads her charms,
A goddess fair, but fierce, she smiles,
And woos them to her arms,
Till on the hearts of the shuddering host,
A deathlike shadow fell,
And all the soft Sicilian land
Glared round them like a hell.

Lo ! thro' that scathing cloud of darts,
They struggle onward still,
And break, like storm-waves spent, upon
The unconquerable hill.
Aye, from yon fatal cliff hurled back,
The charging warriors reel,
While blaze the belts of Zeus, and loud
His crashing war-clouds peal.

"Still the stern foemen hold the heights,
Our three days' toils are vain,
Death waits us, when to-morrow's sun
Breaks o'er the fatal plain.
Up, while as yet the friendly Night
Her shrouding mantle throws,
And, let the pitying Sire smile fair,
We yet may find repose."

On thro' the frowning stranger land
Their weary course they wind,
Darkness within them and around,
And a raging host behind.
And ne'er of mercy from the gods
Had men more bitter need,
For fast and furious on their track,
The spurring horsemen speed.

Where'neath the burning noontide beams
Yon olives glisten gray,
Grappling with doom, the rearward band
Stands terribly at bay.
Hard-prest, and fighting to the death,
Amid the arrowy rain,
Even as a lion in the nets,
Demosthenes is ta'en.

And where yon sparkling River flowed,
Calm o'er her shallow bed,
Flushed with the life-blood of their foes,
The indignant waves roll red.
There, conquered by o'er-mastering strength,
And learning all too late,
The terrors of a faltering will,
Sad Nicias yields to fate.

But Joy sways lordly Syracuse,
Where every mart and street
Surge with the multitudes astir
Her victor-sons to greet.
And lo! the captive-bands advance,
With slow and heavy tread,
On each wan ghastly face, Despair
Hath set her signet dread.

Can these be Athens' warriors proud,
The skilful in debate,
The bright and bold on the bristling field,
The glory of the state?

Flower of the land supreme, where Art
Hath showered her treasures down,
And whom the immortal gods have dowered
With beauty as a crown.

Bound for the coasts of Death are they,
And they shall pace no more,
Cephissus' olive-mantled vale,
Nor sweet Ilissus' shore.

And them no glorious white-armed girls
Shall welcome o'er the sea,
Guests in the sad Plutonian halls,
Of pale Persephone.

But happier those austere abodes,
More blest those mansions dread,
Than those grim pits, wherein are heaped
The living and the dead.

Whereon the chill relentless stars
Gaze thro' the silent night,
And stern and terrible the Sun
Glares from his noon-day height.

Few from those dungeons dire ascend
To happy earth again,
Like spectres of the lower world,
Not shapes of breathing men.

Many to seek that mighty host
Of warriors slain are gone,
And greet their sad self-murdered Chiefs,
On shores of Acheron.

But happiest they who love the Bard !
The golden choral strain,
Melts the Muse-vanquished conqueror's heart,
And bursts the maddening chain.

And they, true votaries at the shrine
Of great Euripides,
Chanting the glorious Master's praise,
Sail Greece-ward o'er the seas.

Now, like a storm-blast the black news
On haughty Athens broke,
And rent the imperial City's heart,
As lightning cleaves an oak ;
Where now her glory and her might,
Her name thro' Earth renowned,
Low in the dust she lies, a queen
Dishonored and discrowned.

Spurning her shattered sceptre
The vassal islands rise,
Stern Lacedæmon, hot for war,
Spurs on her proud allies.
Far o'er the Asian sea-board
The boding thunders roll,
And rouse in Susa's stately halls
The slumbering Despot's soul.
There is no house in Athens,
That doth not mourn her dead,
From the fair maiden's death-pale cheek
The roseate bloom hath fled.
Yearns for the darkness of the grave
The hoary-headed sire,
Fast fall the tears that quench for aye
The matron's glance of fire.
The sorrowing City heaved and shook
With tumult and unrest,
From homestead, court, and temple,
The murmuring people prest.
And east from Cerameicus
A mighty concourse flowed,
And thro' the thundering Agora
Surged from the Sacred Road.
To kneel in Pallas' lofty fane,
They climb the steep ascent,
And toward the throne of Zeus soars up
This passionate lament.
"Alas, the loved, the lost, who lie
On shores that are not our's,
For them we may not pour the oil,
Nor cull the fragrant flowers,
Nor where, snow-white, serene, august,
The marble columns shine,
Lay them with those who bled before
For Athens' soil divine.
Weep not for those, who dying felt
The fame that never fades,
High hopes were their's and Victory cheered
Their passage to the shades.
But weep for those, whose longed-for crowns
The un pitying Fates refuse,
Weep for our ill-starred sons, who fell
At fatal Syracuse.

C. A. KELLY.

EDITORIAL NOTE.

EDITORIAL NOTE ON *THE FIRST TWENTY YEARS OF THE* *"CALCUTTA REVIEW"* IN No. 117.

IN the article entitled *The First Twenty Years of the "Calcutta Review,"* by Dr. George Smith, printed in the *Calcutta Review* for July 1874, there were two or three slight inaccuracies and omissions, which have been kindly pointed out to us. Dr. Smith is not now in India, and consequently cannot make the necessary corrections himself; but we are sure that he would wish these corrections to be recorded, so that his interesting and valuable account of the early years of this *Review* may be made as perfect as possible.

The article on *The Administration of the Panjáb*, in vol. xxi. No. 41, is wrongly attributed to Sir Richard Temple; the writer was Mr. W. S. Seton-Karr, C.S. The article on *Indian Law Reform*, in vol. vii., No. 14, wrongly attributed to Mr. Theobald, was really written by Mr. G. W. Cline, LL.D., F. G. S., Barrister-at-Law. The same gentleman was also the author of the article on *The Revenue Survey*, in vol. xxxiii., No. 65, wrongly ascribed to Major Williams—of that on *The Central Provinces*, in vol. xxxviii., No. 76 (no author assigned by Dr. Smith)—and of that on *The Annals of our connexion with India, ending with the Embassy of Sir Thomas Roe*.

EDITORIAL NOTE

HISTORICAL NOTE ON THE FIRST TWENTY VOLUMES OF THE "CALCUTTA REVIEW"

In the article entitled "The First Twenty Volumes of the 'Calcutta Review'" by Dr. George Smith, published in the Calcutta Review for July 1874, there were two or three slight inaccuracies and omissions which have been kindly pointed out to us. Dr. Smith is not now in India and consequently cannot make the necessary corrections himself; but we are sure that he would wish these corrections to be recorded, so that his interesting and valuable account of the early years of this Review may be made as perfect as possible.

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CRITICAL NOTICES.

1. VERNACULAR LITERATURE.

Tára-charita. By Srímatí Súranginí. Calcutta: 1874.

THIS is a charming little story, told with naïve simplicity, and adorned with many passages of real pathos and great beauty. It appears to be the first essay of the authoress, who is, we believe, a lady whose husband holds a deservedly high place alike in public estimation and in native society. The little book is rich in promise, if it be really a first attempt; and in any case, it is exactly of that kind which we should like to see much read by the young people of Bengal. Pure and refined in sentiment, simple and unaffected in language, it is evidently the work of one who is both good and clever. Its incidents and its moral lessons should go straight to the heart of every young Bengáli reader; and we have no doubt it will rapidly obtain that popularity which it certainly deserves.

The following is a sketch of the plot of *Tára-charita*. Rao Surtan, chief of Toda Tonk, had a lovely daughter named Tára; who was known throughout the neighbourhood not only for her superior personal beauty, but also for possessing extraordinary talents for war, which she occasionally employed in her father's wars with the Muhammadans. The latter, however, succeeded in the end in entirely defeating Rao Surtan, and turning him out of his principality. As Tára with her father and attendants were travelling in search of a home they were overtaken by a body of cavalry headed by Jaymal, youngest son of Raymal, chief of Mewár. The young Rájput prince was at once smitten with her charms and promised to use the force under his command for recovering for her father possession of Toda Tonk, in case the fair Tára should consent to become his bride. To this Tára readily agreeing, Jaymal accompanied by the lovely Indian Jeanne D'Arc directed his march towards Toda Tonk. But the Muhammadans in possession proved far stronger than the sanguine young Rájput prince had expected, and the expedition turned out a failure. Jaymal was deeply affected by it; and failing to obtain Tára by fair means, determined to have recourse to foul. Rao Surtan apprised of his plans was so far transported by passion that forcibly entering Jaymal's tent, he fell upon him unawares and slew him with his own hand. When Raymal heard of the tragic death of his son and the circumstances which

had led to it, he was for a moment stunned by the intelligence ; but had the candour to admit that the young man had deserved the death he had received, and ordered his elder brother, Prithviráj, to renew the attempt for the recovery of Toda Tonk as an atonement for the insult which the deceased Jaymal had intended to Rao Surtan's daughter, and for wiping out the stain which the bare intention had cast on the honour of his own family. The Mewár chief also conferred on the houseless Surtan the principality of Bednor. Prithviráj was then about 21 years old, remarkably handsome, ambitious of military glory, and thoroughly skilled in the art of war. After a series of stratagems in which he was heroically seconded by the lovely Tárá who rode constantly at his side, Prithviráj succeeded in thoroughly routing the Moslem garrison of Toda Tonk which once more reverted to Rao Surtan's possession. Tárá soon became his wife, and left her father's house for Mewár, where she lived happily for about a year. But at last one evening as the young couple were enjoying the beauties of the surrounding scenery a letter arrived from the sister of Prithviráj who was the wife of the chief of Sirohi, complaining bitterly of the cruel treatment she was constantly receiving at the hands of her brutal opium-eating lord, and urgently requesting her brother's immediate interference. The generous nature of the young prince was touched by the appeal ; and early next morning, in spite of Tárá's weeping and lamentation, started for Sirohi. Arriving in the dusk of the evening he managed stealthily to obtain access to his sister's sleeping apartment where he remained concealed for a time, when man and wife came into it. With drawn sword Prithviráj met his brutal brother-in-law, taxed him with his unmanly behaviour towards his wife and threatened to kill him on the spot unless he promised immediate reformation. The Sirohi chief, taken unawares, made the promise ; but harboured deep resentment against the rude intruder who had extorted it. He feigned reconciliation with his wife and treated her brother with great seeming affection and tenderness. On the eve of Prithviráj's departure the wily Sirohi chief prepared with his own hands some sweetmeats which he mixed with a most subtle poison, and caused a quantity to be conveyed into his brother-in-law's luggage. Prithviráj set out for home the following morning ; and when about a mile or two from his father's capital he felt tired with the journey, and alighting from his horse ate some of the fatal sweetmeats. The effect was instantaneous ; and before his wife, to whom notice of his coming fate had been sent, could arrive, the generous and romantic youth breathed his last in the twenty-third year of his age. His young widow's lamentations were bitter and her grief not to be assuaged ; mounting her beloved husband's funeral pile she ended her life and her grief at the same time. Unable to bear the loss of such a son and such a

daughter-in-law, the chief of Mewár breathed his last very soon after this fatal tragedy.

It will be seen that the conclusion is a sad one, and its details highly tragical.

2. GENERAL LITERATURE.

The Tree of Intemperance. Part I. By Peary Churn Sircar, Professor of English Literature in Presidency College. Calcutta, 1874.

BABU PEARY CHURN SIRCAR has long been known as one of the leaders and veterans of that little band of philanthropists who are striving to stem the torrent of intemperance in this country. It is impossible to deny that English influence, whilst it has conferred and is conferring countless blessings on the inhabitants of Bengal—whilst it is gradually giving them knowledge and enlightenment and refinement and all the innumerable benefits of a high state of civilisation—is also answerable for the introduction of a curse which, if it be not resolutely confronted and its influence manfully stamped out, bids fair to neutralise all the blessings. We all know what the white man's "Fire Water" has done for the so-called Indians of North America, what it is doing for the natives of Australia and New Zealand; and now the unanimous testimony of the best and most patriotic men in Bengal is almost unanimous as to the evils that it is rapidly bringing on the rising generation of educated natives in this country. The fact undoubtedly is, that the drug which, taken in moderate quantities, exercises comparatively little influence on the more robust frames and the more vigorous constitutions of those who have been born and nurtured in a cold climate, acts as a most virulent poison—sometimes a slow poison, but none the less a poison—upon the weaker physique of other races. The writer of this brief notice will honestly confess that he himself is not a total abstainer; but he can nevertheless sympathise most heartily with the patriotic and benevolent feelings that have prompted the preparation of this little book, and with the wisdom of the advice which it offers. Indeed, it must be impossible for any non-abstaining Englishman, who is at the same time a thoughtful and earnest man, not to feel, on reading these evidently heartfelt words, that he and his countrymen in India have much to answer for, in their indifference to the spread of the body-destroying and soul-corrupting vice of drunkenness amongst their native fellow-subjects.

Bábu Peary Churn Sircar has attempted to arrest the attention

of the young readers for whom especially he writes, by putting his lecture into the form of a commentary on a quaint engraving of the *Tree of Intemperance*, with its roots and branches of noxious growth, inscribed with the names of the various allurements and fatal consequences of the vile habit. Those of our readers, who are familiar with the history of English literature, will remember that a similar artifice was used, with striking effect, by Quarles and many of our early "emblem-writers;" and doubtless the Bábu, who by long experience in tuition is well acquainted with the bent of the youthful native mind, is right in believing that such a device may be useful for his purpose. We will quote his introduction to the detailed description of the *Tree*:—

There is a picture of a large tree on the preceding page. Let us see what it is.

It is supported by long and strong roots; the stem is thick and stout; the branches are vigorous and wide-spreading; and the fruits large and plentiful.

But its aspect is dismal; no foliage to adorn it—no flowers to gladden the eye.

What figures do we see at the bottom? On one hand, SATAN watering the tree to nourish it; on the other, DEATH with axe uplifted ready to fell it down!

What do we see at the top? THE WRATH OF GOD descending in flames to consume the tree.

Such are the outlines of the TREE OF INTEMPERANCE.

Part I., which is before us, deals with the roots of this Upas-tree; the description of the branches and fruit is reserved for Part II., not yet published. The roots are (1) Bad Company, (2) Bad Example, (3) Want of the fear of God, (4) Sensuality, (5) Weakness of mind, (6) Bad Doctoring, (7) Plea of Moderation. Our readers will generally be familiar with most of what is said on the first five points; under the sixth and seventh headings Bábu Peary Churn Sircar has collected a good deal of information that will be new to many. The medical evidence adduced by the Bábu is certainly remarkably strong; whilst in pointing out the fallacy of the "Plea of Moderation," he has shown most conclusively that this plea, dangerous even amongst Europeans, is absolutely fatal to natives of India. This is a truth that cannot be too earnestly or too incessantly impressed on the minds of the rising generation in Bengal; and we sincerely hope that our young friends in this province will ponder it well. Let there be no paltering with the fiend, for in this case he who hesitates is lost.

We should be glad to hear that the *Tree of Intemperance* is read largely, and with that attention and respect which it deserves, in every society of educated natives throughout Bengal.

The Elements of the Psychology of Cognition. By Robert Jardine, B.D., D.Sc., Principal of the General Assembly's College, Calcutta, and Fellow of the University of Calcutta. London: Macmillan & Co., 1874.

THIS admirable Manual has been designed by Dr. Jardine, we are informed in the Preface, "principally for the use of students who are beginning their philosophical studies;" and we will at once state our conviction that no book has yet appeared so well calculated to be thoroughly useful in this way. Dr. Jardine's treatment of his subject is perfectly original. In his account of Cognition, the branch of Psychology which is best known and most simple, his teaching is strictly exoteric. Hence he is throughout perfectly intelligible, even to the tyro; and, if we mistake not, his book will be found to possess a real charm, and will be read with avidity by all young students of this most fascinating and yet generally most obscure subject. It appears to us to be, from an educational point of view, a work of the highest importance; really marking an epoch in the teaching of the science of psychology, in its deliberate and avowed determination to steer entirely clear of metaphysics, and in other points of treatment. On this account we intend to devote an article, in our next number, to its careful discussion and criticism; but in the meantime we sincerely hope that the Syndicate of the University of Calcutta will make the book a text-book for its B.A. examination in philosophy, an arrangement which we are sure will be liked both by students and by professors.

The Stories of the Italian Operas. Calcutta: Thacker, Spink & Co., 1874.

OUR first feeling, on looking through this very useful little brochure, was one of surprise, that so obvious a want as that which is here supplied should have been allowed to remain so long unprovided for. All Opera-goers know well that an acquaintance with the story of an Opera is essential to a thorough enjoyment of its finest dramatic passages, and even of its music. It is true that dramatic effect is of less importance in Opera than musical effect; still, the artistic combination of the two is the very essence of Opera, and that which distinguishes it from other forms of musical rendering. And yet few people will take the trouble to read carefully through a *libretto*; and indeed, to say sooth, one can hardly imagine a more disagreeable task than such reading. The "argument" that is generally prefixed to a *libretto* is far too meagre to be of any real use; and the style of both argument and *libretto* is generally simply repulsive.